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Dominicana Wishes Its Friends a
Holy and Happy Christmas

DOMINICANA

Vol. XXII

DECEMBER, 1937

No. 4

CHILD OF BETHLEHEM

EDWARD DOMINIC FENWICK, O.P.



LONG before the birth of the Infant Christ in Bethlehem, Isaias the prophet had cried in exultant joy: "A child is born to us, a son is given to us."¹ The holy Prophet had called to great joy in hope those who were sick of that world grown old in sin. The world was dark because men's hearts were dark. There was needed a Light. This Light was to come in the form of a little child in Whom was life and His life the light of men, the true light which enlighteneth every man that cometh into this world. So the Church of Christ has cried down through the years: "A child is born to us." A mysterious cry, coming from the lips of a prophet, but not quite so mysterious is the truth that only children hear this cry. Only children see the Light, children of God, in whose hearts there shines the Light of innocence. "Blessed are the clean of heart for they shall see God."²

Truly is Christmas the Feast of children. It is a spiritual feast of spiritual children. The eternal Son of God becomes a little child that He might make men children of His Father. "A son is given to us." The Son of God becomes a little baby that children might be able to fondle Him. A mystery, indeed, but children do not mind mysteries. They would be sad without them. They alone can really grasp them. Children always believe their father. We believe even though we wonder as all children wonder. We rejoice as only chil-

¹ Isaías, ix, 6.

² Matt., v, 8.

dren can rejoice. Our hearts almost burst with joy because: "A child is born to us and a son is given to us."

Christ is born in Bethlehem. Celestial voices are heard on high. Angels sing: "Glory to God in the highest and on earth peace to men of good will."⁵ In the little town of Bethlehem, hidden among the hills of Judea, where shepherds watch their flocks, the Saviour of the world is born. "This day is born to you a Saviour Who is Christ the Lord."⁶ The shepherds wonder, but they do not doubt. They do not stop to reason whether or not this thing could have come to pass. Had not the Father promised a Saviour? Children never mistrust their Father, nor do they place any limits to His power or His goodness. The shepherds simply go over to see and to adore.

Glory to God and peace on earth, peace to children. Only children can enjoy peace, children of God. What harm can come to children of God? Who is more powerful than their Father? What is there that their Father cannot and will not give them if they but ask? Only children know the meaning of that Peace which the world cannot give. The Prince of Peace is the Gift of Christmas, given by the Father to His children. The holy prophet who sang of the Christmas Babe could also sing of peace: "All thy children shall be taught of the Lord: and great shall be the peace of thy children."⁷ And later the Child of Bethlehem would say to those little ones who had followed Him: "Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid."⁸ Is not this the language of children? What more simple and yet more sublime! The Feast of Children is indeed the Feast of Peace. The Child of Bethlehem brings peace, for in Him is life. War brings death. Death means separation, but life means union. Peace is union. The greatest union is in simplicity, hence in simplicity is the greatest peace. The great secret of Christianity is revealed to little hearts as they gaze into the eyes of the simple little Babe of Bethlehem. Eternal Wisdom lies there on His simple bed of straw. This little Babe, the Light of the world, offers infinite riches to those who can be little enough to receive them.

Bethlehem is not something of the past, something of two thousand years ago. Bethlehem is ever present. Simple shepherds still go there to see and to adore. Angels are still singing. Dumb animals still keep the Infant Babe warm with their breath. Christmas is still

⁵ Luke, II, 14.

⁶ Luke, II, 11.

⁷ Isaías, LIV, 13.

⁸ John, XIV, 27.

the Feast of children, but perhaps some of us are growing up, getting old along with the world, breathing its breath of sin. Christ's Church never ceases to cry: "A child is born to us and a son is given to us. Come, let us adore, It is Christ the Lord," but men go their way. Christian littleness, Christian simplicity, children themselves, all these are simply annoying. In our materialistic world has not our concept of greatness been altered? That things must be big in order to be great seems to be the idea today. Infinite Greatness became a tiny Babe in order to teach men the greatness of littleness, the truth of humility. Must we not learn this lesson anew? Greatness in littleness! This is the secret of Bethlehem as indeed it is the secret, the mystery of Christianity.

The Saviour of the world—a little Baby born of a humble mother—His foster father a poor carpenter—His crib a manger—His garments swaddling clothes! A little child comes to renew the face of the earth, to free men from the bondage of sin, to establish peace in truth. God uses the weak things, the little things of this world to confound the strong. Does not Bethlehem teach us this? God loves the poor in spirit and theirs is the kingdom of heaven. Does not Bethlehem teach us that the poor little ones of God are the truly rich? Worldly wisdom is foolishness to God. How eloquently does the reality of Bethlehem preach this. Infinite Wisdom chooses Bethlehem. Littleness is the greatness God would have us learn. "I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in thy sight."⁷

Hardly can we learn of Christ, hardly can we know His meek and humble Heart unless we meet Him first in Bethlehem. Hardly can we receive the treasures of His Sacred Heart unless we first kneel in the simplicity of faith at His lowly manger crib. There it is that the mystery of sacrifice will be revealed in a language we can understand. "He emptied Himself taking on the form of a servant."⁸ Eternal Wisdom—a helpless Babe! From what heights Thou hast descended, O Babe of Bethlehem! Why hast Thou come? What dost Thou seek? What can we give Thee which Thou dost not already possess? From the tiny lips comes the simple answer: "Love." What else does a child seek but love? This is wisdom and who can teach it better than a child? Who is more capable of love than a child? Loving is giving. A child gives himself. He has nothing else to give. Sacrifice through love is the mystery shining in the eyes of

⁷ Matt., xi, 25-26.

⁸ Philippians, ii, 7.

Bethlehem's Babe. He emptied Himself. Losing is to find, giving is to receive, dying is to live. We must lose ourselves in littleness; we must give our hearts in love; we must die to sin. The Christian mystery: we must lose ourselves in Christ. There is no other way to Peace. There is no other way to Life.

The Feast of little ones indeed! This Little One of Bethlehem, as He lay on His little crib of straw that first Christmas night, did He not see the span of the years ahead? So may we, gazing into those innocent eyes, see Him thirty or more years later at Capharnaum. His disciples, not yet having learned the greatness of littleness, came to Him, saying: "Who thinkest Thou is the greater in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven and he that shall receive one such little child in my name receiveth me."⁹ And again, to His disciples thinking the little children might annoy Jesus and attempting to put them aside, Jesus said: "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such."¹⁰ Are there any more beautiful passages in the Gospels than these? The Babe of Bethlehem came to establish a kingdom of little children. St. John, the beloved disciple, who as a little child leaned on the sacred breast of the Master that he might feel the throbs of His Sacred Heart, could simply say: "Little children, love one another."¹¹

Lost in simple adoration at the feet of our Little Master, warmed in the sunshine of His smile, drinking at the fountain of Incarnate Wisdom, we have followed Him in the vision of the coming years. It is all merely a prolongation of Bethlehem. The Master can never cease to be the Child of Bethlehem. Divine Wisdom can never leave the path of littleness. Mystic childhood is merely the life of grace the Child of Bethlehem gives to those who can be little enough to appreciate the Gift of a child. O Babe of Bethlehem, Son of God Who became a son of man that the sons of men might become sons of God, grant that the children of men might learn the wisdom of littleness and return to You in Bethlehem. Draw them by Thy grace so that, in great simplicity of faith and love, they might hear the song of the angels and follow the simple shepherds. Drawing nigh to your hum-

⁹ Matt., xviii, 1-5.

¹⁰ Matt., xix, 14.

¹¹ St. Jerome, *Comm. in Gal.*, vi, 10.

ble abode they will see the Light, know true Peace and find Life. This we beg of You, O Child of Bethlehem, for nothing so saddens us as to see children wandering from their Father's house, not knowing the Way, ignorant of the Truth, dwelling in the shadows of death. O Light of the world, shine upon their hearts, direct their steps, lead them to Bethlehem.

The Child of Bethlehem will hear us if we pray with the true simplicity of littleness. Thank God there are still some little ones in the hidden places of the world, some little ones living the life of grace. Bethlehem has not lost its life. As we kneel in humble adoration before the little white Host, Bethlehem and its mystery is unveiled before our eyes. Nothing can harm Him. The world may continue in its attempts to rob Christmas of its riches as did Herod to seek its very Life. Herod failed and so will the world of today fail, for not even the gates of hell can prevail against the Child of Bethlehem.

IT OUGHT TO RUN IN THE FAMILY

NORBERT WENDELL, O.P.



K. CHESTERTON always claimed that St. Clare eloped to the cloister. He also claimed and vigorously held that if St. Clare had been a bride instead of a nun the whole world would have made her a heroine. Yet long before young Gilbert saw the light of day on Campden Hill, Kensington, long before the time of St. Clare herself, yes long before there was such a place as Campden Hill or Kensington there lived a woman who was as much, if not more, of a heroine than St. Clare (or for that matter any other Saint in the Roman calendar). Scripture says of her that she joined "a man's heart to a woman's thought."¹ Which is no mean compliment no matter what its source. The story of the seven Macchabees and their grand, glorious, lion-hearted Mother is one of those passages in Sacred Scripture that makes the reader want to stand up and cheer.

Each boy in turn was cruelly tortured and killed before the eyes of his brother and mother and as each one's turn came those remaining "exhorted one another to die manfully."² Finally there remained only the youngest boy and his Mother. The tyrant counselled her to deal with the boy that he might renounce the laws of his fathers and save his own life. "She promised that she would counsel her son. So bending herself toward him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech *thee*, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also: So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.³ And last of all after the sons the mother also was consumed."⁴ A magnificent example of family sanctity—seven boys and

¹ II Machabees, VII, 21.

² II Machabees, VII, 5.

³ II Machabees, VII, 26-29.

⁴ II Machabees, VII, 41.

a mother influencing one another to live and die for the God they loved!

Family sanctity in our day and age has become somewhat outmoded. The modern family operates, in most cases, not as a unit but rather as a group of individuals, with the accent on the individuals. As this individualistic spirit grows, the influence of one member of the family upon another proportionately decreases. In the olden days it was quite generally conceded that there was one black sheep in every family; today perhaps it would be more accurate to say there is only one white sheep—and the rest of the family are strangely silent as to just what color they are. It used to be said that Mary had a little lamb; now they say, "Mary has the religion for our family," and, breathing a sigh of relief, take that fact as a perfectly legitimate excuse for their own lack of proficiency along those lines.

And so the modern family settles down to its humdrum existence that it is represented at the Courts of Heaven by one white sheep and secretly happy that one is enough. They themselves are not black sheep, they are not white sheep; rather they have taken on that in-between color, a dull battleship gray, which somehow suggest those words of Our Lord to the mediocre: "I would thou wert cold or hot, but because thou art lukewarm. . . ."⁵

Meanwhile Mary, the white sheep, works out her sanctity alone. Her sister Helen and her brother Tom admire her, sometimes they even wish they had her goodness—but imitate her! No, that would be too hard! And so they leave her very severely alone.

However it was not always thus. There used to be such a thing as family sanctity. The Mary of 1937 has as her prototype a Mary of Bethany who had a sister, Martha, and a brother, Lazarus—all three of them saints. It is significant that of all the homes in Judea Our Lord loved this one best. It was an oasis of love in a desert of hate and indifference. Jesus visited Bethany, not because Martha was a good housekeeper, not because He liked the home as such, but because He loved the ones who made up the home.

Nor is this phenomena of family sanctity anything to be wondered at. The wonder is that there are not more Saints in the family. "Goodness," the Scholastics insisted, "diffuses itself." "One loving heart," says St. Augustine, "sets another on fire." One cannot come into contact with a Saint and go away the same; one is either better or worse. Twelve men spent three busy, eventful years with Jesus Christ. Eleven of those men are Saints of the Universal Church; the twelfth starved himself to death by refusing to love

⁵ Apoc., III, 15, 16.

Love. Then, too, Peter and Andrew were brothers in the flesh, so were Jude and James the Less, and so were those two irrepressible Sons of Thunder, James the Great and John the Beloved. Sanctity surely ran in the Apostolic families.

St. Benedict and St. Scholastica were brother and sister. What is more, there is a tradition (which St. Bede accepts) that they were twins! Although separated a great part of their lives they seem to have made it a rule to see one another once a year. They met for the last time three days before Scholastica's death. It was a day "when the sky was so clear that no cloud was to be seen." Yet when it came time for Benedict to leave, God at the prayer of Scholastica, sent "suddenly such a tempest of lightning and thundering, and such an abundance of rain, that neither venerable Benedict nor his monks who were with him could put their heads out of doors."⁶ Which would seem to indicate that God thought enough of this little family gathering to send a first class thunderstorm in order to prolong it.

Another religious founder, St. Dominic, came from a family noted for its sanctity. Joanna of Aza, the mother of St. Dominic, and Mannes, a brother, have both been beatified. Another brother, Antonio, who became a secular priest, was also remarkable for his holiness. While on this subject of religious founders, it might be interesting to note that St. Alexis Falconieri, one of the seven founders of the Servites, was an uncle of St. Juliana Falconieri. Perhaps some day a scholar will come along who will give us an exhaustive account of the Saints and their saintly relatives, and also an account of those saints who have been started on the high road to holiness by their wholesome early home environment.

Goodness, however, does not diffuse itself indiscriminately. For many years Augustine lived a life that was anything but holy and still had St. Monica as a mother. Goodness never diffuses itself where it is not wanted. It is possible to be starving to death in a well filled bakery and go on starving; so also it is possible to live with a saint and go on sinning. Both are equally unreasonable.

It is not surprising, then, that some of the immediate relatives of some of the Saints were scoundrels; nor is it surprising that Judas Iscariot could live with Our Lord and still sell Him for thirty pieces of silver. For two years the family of St. Thomas Aquinas held him captive endeavouring by every means in its power to destroy his vocation. The story, however, has a happy ending for the Aquino family (probably in imitation of Thomas) fell on somewhat happier and holier ways of acting. Don Bosco had a step-brother who was not the

⁶ St. Gregory, *Dial.*, XXIII.

easiest person in the world to get along with, while St. Juliana Falconieri and St. Rose of Lima are only two examples of girls of exceptional beauty and attractiveness who had to battle against irritable and worldly-minded mothers who were set on making suitable marriages for their lovely, but unwilling, daughters.

Goodness, then, is always ready to diffuse itself, *but only where it is wanted*. And the difficulty today seems to be that goodness is simply not wanted. Therefore, goodness is not diffusing itself. Or, if it is wanted, it is not wanted enough to pay the price of goodness, which is generous love and sacrifice. Hence we find the family today disintegrating, rotting from within, dying of a selfishness which finds its expression in terms of divorce, birth control, and euthanasia.

All this in the face of hundreds of examples (past and present) of family saints and of family sanctity and in flat contradiction to the example of the most perfect family that ever inhabited this earth, the family in which every member was a saint. There was nothing selfish, exclusive or individualistic about this family: each member lived and worked for the other. The father was a carpenter, the mother was a virgin and the Child was God.

GIFTS

RAYMOND VIVIER, O.P.

See what I bring you, little One:
No woolly lamb, no shining drum;
No myrrh, frankincense, ruddy gold,
Like Orient Kings in days of old—

I bring the price of lonely years,
Of wooded cross, of Mary's tears,
A something of myself a part,
All that I have—I bring my heart.

THE POPE IN THE MODERN WORLD

CLEMENT NAGLE, O.P.



E are living in an age when every conceivable attack is made against civilization and against the Church which is the mother and bulwark of civilization. Social upheaval and economic disorders are external signs of the moral decay within society, the death rattle of civilization. Justly may we Catholics thank God whose Providence in these times has provided Christendom with a Chief Pastor who fearlessly and courageously has defended the rights of God and proclaimed the dignity of man.

Years of scholarship and rich experience have fitted him for the task of guiding the bark of Peter through strife and storm. Dauntlessly he has exposed the errors of those who would cast souls adrift on the sea of unbelief, souls whose faith a godless world would pervert by its false maxims and sham philosophy. And yet with paternal kindness he has called upon men to "turn their thoughts for an instant at least from the earthly and transitory things in which they are struggling so unhappily towards eternal, celestial things, abandoning the sadness of present conditions."¹ In proclaiming the solution to the vexing problems that disturb mankind, our Holy Father has drawn not merely from the experience of the ages but from the wisdom of eternity which is the Divine Law of God, a law which has too often been set aside and even ignored as a matter of convenience. In the struggle which inevitably follows, it is our duty as Catholics to rally to the cause of the Vicar of Christ and pledge him our loyalty, and if needs be our very lives.

In the press, in the theatre, in universities and in public places morality is assailed, our inherited moral notions are classed as outworn, and sin is ridiculed as the product of darker ages. "For now, alas!" writes the Pope, "not secretly or under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying a vivid scene, addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and de-

¹ *Acta Apostolicis Sedis*, xxv, No. 1, (Jan. 30, 1930).

rided; divorce, adultery, all the basest vices, either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy."² With firmness and consistency, Pope Pius XI in his exhortations and encyclicals has called upon Catholics to stem the devastating tide of godlessness and immorality that threatens to engulf the human race. The adverse forces of modern paganism, irreligion and heresy have been succeeded in our day by a transcendent anti-God movement that is powerful, defiant and destructive. There was a time when the Church could count on the support of non-Catholic denominations to defend the heritage of Christian civilization. But even this last prop to ancient loyalties has been swept aside by the corrosive and skeptical spirit that calls itself "progress."

The result is that there is now a sharp line of cleavage between the Catholic Church, with the Pope as its visible head, and the modern notion of culture, which is Neo-Paganism. We see on the one side the Church, with its doctrine and morals, and on the other the very antithesis of all that the Church represents. The worship of God has been superceded by the worship of the state; and patriotism, a worthy thing in itself, has proved to be a poor substitute for the ultimate values of religion. With the abolition of the sanctity of the family, with the enslavement of the individual, with the denial of God and the immortality of the soul, in a word, with immorality rampant and tyranny triumphant in so many places, our Holy Father, standing on the last ramparts of sanity and with an authority that is above the things of this world, proclaims the one and only solution, namely, a return to the age-old principles of the gospel of Jesus Christ. Will the voice of the Pope prevail? That depends on the loyalty of us Catholics to the Vicar of Christ and to the gospel truths he has enunciated in his encyclicals.

Man was not made to live for bread alone, he was not made for the paltry toys of this world even though he must use them. Material goods can never fully satisfy him, for he was made for happiness with God in this life and forever with Him in the next. The only way to God is through Christ Who said, "I am the Way." The real disorder, therefore, is a spiritual one, not an economic disorder. "No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution," writes the Holy Father, "unless first in the very field of economics there triumphs moral law based on God and conscience. . . . This is the underlying value of every value in the political life as well as in the economic life of

² Encyclical: *Casta Connubii*. December, 1930.

nations; this is the soundest 'rate of exchange.' If it is kept steady, all the rest will be stable, being guaranteed by the immutable and eternal law of God."⁸ Economic chaos, the ancient quarrel of the rich against the poor and class against class inevitably follow a denial of spiritual values. Today the conflict is universal. The standards of revolt are unfurled against heaven itself, and the church under the leadership of its fearless Chief Shepherd is prepared for a long and arduous combat. It is a struggle between the wisdom of the world and the wisdom of the cross; and wherever they come into conflict there is a new crucifixion, a new persecution. But history's pages record that the standard of the cross was always the last ensign left on the field.

Loyalty to the Pope in this hour of conflict means loyalty to the principles of Christ, whose Vicar he is. In season and out of season he has urged that social injustice be remedied without delay, not by fire and the sword, but by an observance of the precepts of the gospel; not with the clenched fist of hate, but by the law of love one for another and a personal sanctity which alone can bring true and lasting peace. Throughout all his exhortations, there runs the one dominant note, namely, that the rights of God and man be respected here on earth and that our hearts be centered on the things of heaven. Our loyalty to the Pope should not be something static, no one of us should be satisfied with a mere profession of Catholic doctrine. If Christian civilization is to endure at all, if our culture and the glorious heritage of the past is to survive the perils of the moment, the profession of our Catholic faith must have a practical application in the lives of all of us. In a word, the profession of our faith must take on the form of action, Catholic Action. That is the only real way of manifesting our loyalty to the Pope, that is the only means for us Catholics, individually and collectively, to draw order out of moral chaos. Our loyalty then, should be not so much a sentiment as an inspiration to an active participation in the work of the hierarchy under the Sovereign Pontiff. Pope Pius XI was farseeing enough to realize that the religious, moral, social and economic disorders could not be remedied by political means for the simple reason that these ignore God, the Creator of the world and the Author of grace, Who alone can restore Christian living and give lasting peace. The re-Christianizing of the world can only be accomplished by a holy and charitable social activity, by a good example that is identified with the divine mission confided to the Church, which is a mission that tran-

⁸ Quoted by George Seldes in *The Vatican: Yesterday, Today, Tomorrow*. (New York: 1934) p. 369.

scends all boundaries and political parties. The Holy Father, in a letter to the Cardinal Archbishop of Milan, clearly defines the scope of work in this new movement: "Having been given exclusive competency over all problems of a moral nature, the Church, that is to say in a certain measure Catholic Action, has the right and the duty in the social and labor fields not to substitute itself for the syndicates, but to strive everywhere for the honor of God, the welfare of souls and the supernatural life with all its benefits."⁴ Surely this provides a solution to our vexing problems. But the lost ideals of mankind can never be brought back into the world unless there is a vast legion of active and loyal souls who will hearken to the appeals of the Pope and restore the reign of Christ in the hearts of men.

May we as faithful Catholics be not unmindful of our obligations towards God and man, that by our constancy and devotedness to duty, loyally following in the footsteps of the Vicar of Christ, we may contribute our share in the regeneration of the world. The genuine sincerity, the undaunted courage of the Holy Father is evident from his words, "I thank God that He made me live in this present day, in the midst of a crisis so universal, so profound and unique in the history of the Church. A man may justly be proud to be a witness and, up to a certain point, an active witness of this sublime drama in which good and evil are joined in one gigantic struggle. No one, at this present hour, has a right to take refuge in mediocrity, and I am certain that from this formidable upheaval the Church will arise more resplendent and better adapted to the necessities of the actual hour."⁵

⁴ Quoted by Seldes. *Op. cit.*, p. 350.

⁵ Quoted in *Wisdom: The Catholic Front*, II, No. 9. (October, 1937) p. 1.

"TO THESE, MY LEAST BRETHREN"

EDWARD CASEY, O.P.



MEN I say to you, as long as you did it to one of these my least brethren, you did it to me."¹ Of all the immortal words that fell from the lips of Our Blessed Lord the above are among those which have been most productive of good. In every century God's saints have listened attentively to them, have meditated with increasing joy on their profound significance, and have fashioned their lives accordingly, literally seeking Christ in His "least brethren." Nor has their search been in vain. They sought and they found; they knocked at the doors of these least brethren and Christ Himself opened unto them.

The army of saints has marched down the ages holding high the banner with its golden inscription, *Charity*. It is a holy militia held together not by national patriotism nor by the martial regulations of governments, but by that strongest of bonds, kinship with the Eternal Galilean, the Commander-in-chief. The strife of battle and the passing of years have taken their toll but always new and Christ-like figures have loomed up "to guard, watch over, protect, and defend"² their least brethren.

Just as the saints saw Christ in His little ones, so, on the other hand, did these poor, and sick, and unfortunate see Christ in His saints. They did not know the joy of touching the hem of His garment, yet they knew other Christs who reflected the love and the beauty of the Divine Master. In the first chapter of the gospel according to Saint Mark we read two verses indicative of Our Saviour's popularity, not with the envious Scribes and Pharisees, but with those whom He later designated as His least brethren. "And all the city was gathered together at the door . . . And they flocked to Him from all sides."³ In like manner those holy men and women who have endeavored to imitate the Son of Mary have unconsciously attracted to themselves the poor, the sick, the blind, the lame of every age. These little ones came seeking, perhaps only nourishment and clothing for their bodies; but they went away refreshed and covered

¹ Matt., xxv, 40.

² Prayer of the "Asperges."

as well with the food and raiment of the soul. Here is precisely where true sanctity discloses itself. Where others see bodies, the saints see souls. Where others see only poor, frail, wornout, or diseased fragments of humanity, the saints see temples of the Holy Trinity, potential tabernacles of the Blessed Eucharist and souls redeemed at the price of Christ's Most Precious Blood.

Since the particular will prove more interesting than the general it seems best to consider individually a few of the saints who have especially manifested this love for the least brethren of Christ. With due respect, then, for the lives and labors of all the saints and for the heroic virtue which merited their canonization or their beatification we shall briefly study several who, according to God's providential design, were enabled to manifest a greater degree of love to Christ's least brethren. All the saints emptied themselves of selfishness and were filled with the selflessness of Jesus Christ. God so willed, however, that some of them should be conspicuous in the field of external works of charity. Our list is by no means exhaustive. It is an arbitrary selection which might well admit of change or addition.

Glorying "only in the cross of Our Lord Jesus Christ" * Saint Francis, the Little Poor Man of Assisi, radiated the sweetness of humility and the splendor of charity. Having espoused absolute poverty, Francis set out to care for the poor and the needy of Christ. Lepers became the particular object of his attention after he had overcome his aversion for them by kissing the sores of one of their number. The joy of Francis' heart found outlet in his singing praise of God. He preached incessantly, as much by example as by word. He was the richest man in the world for he was in need of nothing. Indeed, having nothing he yet possessed all things. He gained life by losing it, and humbling himself he was exalted by God.

From the abundance of her royal table Saint Elizabeth, daughter of the King of Hungary, daily fed several hundreds of persons. Hungry mouths cannot praise God. So it was that she proceeded to feed these mouths and to join them in praising the Giver of all good things. Deterred neither by the difficult roads nor by the possibility of disease, she often went with her bundles of clothing and food into the country hovels of the poor. Saint Elizabeth was in truth the servant of these little ones, whom she regarded not as her inferiors but as fellow-subjects of Christ the King.

* Mark, 1, 33, 45.

* Gal., vi, 14.

Saint Camillus de Lellis realized that in his day the sick outside of hospitals were in far more need of good nursing than those within. He gathered a few men about him and they devoted themselves to ministering especially to the sick poor and the dying. They bound themselves by vow to visit pestilential areas in time of famine and epidemic. Gradually Camillus' charity spread to every phase of human wretchedness no matter where it was to be found. He knew that however low a man may fall he is never hopeless, that he remains, always capable of better things. Saint Camillus founded the Brothers of a Happy Death and was also responsible for the institution of the Society of the Red Cross. Like the Divine Physician, Camillus "went about doing good."⁵ He led the sick from a life of physical pain to one of spiritual beauty; he led the poor from the tenements of the slums to the mansions of heaven.

For forty years Saint Peter Claver found his happiness in caring for the negro slaves who arrived starving, miserable, and half-mad in the port of Cartagena in the Caribbean Sea. These were indeed Christ's least brethren and Peter saw Christ in each of them. He did not argue about the morality of slavery but he devoted his life to elevating the morals of the slaves. Others shrank in horror from the stench and filth below the decks of these slave boats, whereas Peter Claver joyfully rushed in with his baskets of food, clothing and bandages. He soothed the poor negroes and won their hearts; he bathed their bodies, then cleansed their souls.

A simple shepherd become a priest: that was Saint Vincent de Paul. Led on by God he scaled the heights of divine love to become one of the most renowned protectors of Christ's least brethren. Included in the immense embrace of his charity were the poor, the sick, foundlings, convicts, idiots, reprobates, galley-slaves, and all sinners. The Saint Vincent de Paul Society, one of the best known of modern Catholic organizations, claims him as its patron. He founded both the Congregation of the Mission, known as the Vincentian Fathers, and the Sisters of Charity, and so his spiritual sons and daughters will continue until the end of time his superhuman work of caring for the blessed poor, whom "we have with us always."⁶

In 1934, less than one hundred years after his death, Joseph Cottolengo was canonized. His "Little House of Divine Providence" started as a tiny hospital and grew into a miniature city. Today it flourishes, and it has been described by one writer as a University of Catholic Charity. It contains three large and fully equipped hospitals,

⁵ Acts, x, 38.

⁶ John, xii, 8.

homes for the blind, the deaf and the dumb, who are cared for by experienced teachers. It has homes for orphans and foundlings, for abandoned boys and girls, an infirmary for those afflicted with chronic and incurable diseases, homes for cripples, epileptics, and the feeble minded. Saint Joseph accepted primarily those rejected by other agencies and institutions. He said: "All the poor are our patrons; but those who to the material eye are so repulsive and vile are our best patrons; they are our real gems."¹ Again he said, "Be generous of heart and hand, for who knows but that among the poor who present themselves Jesus Christ may have been present in person already, or may be in the future."²

The modern apostle of boys is Saint John Bosco. With a limitless trust in God's help and a full coöperation with divine grace he started with one boy, soon had hundreds, and then thousands. In each of them John Bosco saw the Little Boy of Mary and Joseph. He loved best those who appeared the least lovable. He drew to himself boys of all kinds: orphans, those who had been abandoned, roughnecks, thieves, and some long since acquainted with gross impurity. A few betrayed John Bosco, but the vast majority were conquered by his holiness, manliness, kindness, and tireless activity in their behalf. Even as the number of his boys increased he would not neglect his former duties. He visited the prisons and hospitals, taught Catechism to the orphans, and found time to counsel the countless men and women, rich and poor, who came to him for advice. His main work, however, was with boys. To continue it he founded the Congregation of the Salesians; and so the spiritual sons of Saint John Bosco live on, leading boys heavenward to Mary and her Divine Son.

Throughout the city of Lima, Peru, Blessed Martin de Porres, the humble Dominican laybrother, was known for his works of charity. Slaves and prisoners, the hungry, the thirsty, and the poor were included among the closest friends of Brother Martin. Often he carried the abandoned sick to his own bed in the Priory of the Holy Rosary. From the rich he begged funds with which to build a home for orphans. He wished neglected infants and children to be cared for as he would like to have cared for the Babe of Bethlehem. Blessed Martin was frequently rebuked and contradicted; but he rejoiced in being hated for the sake of Christ, and he persevered until the end in humility and charity. He experienced the truth of the words in the

¹ Ballario, S., *Il beato Giuseppe Benedetto Cottolengo*, (Turin: 1921) p. 74.
Quoted in Walsh's, *The Saints and Social Work*. (Baltimore: 1937) p. 98.

² Quoted by Walsh, *op. cit.*, p. 18.

Imitation of Christ, "If Thou seekest Jesus in all things thou shalt surely find Jesus."⁹

In their zeal for charity the saints only followed out the desire of Holy Mother Church. They avoided the cold merciless philanthropy which gives mainly "to be seen by men."¹⁰ Knowing that they were in reality giving to Christ they gave their time, their prayers, and, if they had any, their money to His least brethren. Charity is love, and only when works of assistance are imbued with the warm and vivifying love of Jesus Christ do we find anything that touches human hearts and makes for happiness. From her very inception the Catholic Church has practiced the charity of her Divine Founder. Today Catholic charity is organized better than ever before in the history of the Church. Yet this charity has never become mere humanitarianism. In the sick and the poor at home and abroad the Church sees the Poor Man of Nazareth and she makes haste to lend aid to these needy ones. Only in the name of Jesus does she make the appeal for the Foreign Missions, Peter's Pence, the Negro and Indian Missions, and other world-wide or nation-wide charitable collections. Remembering that "where there are two or three gathered together in my name, there am I in the midst of them,"¹¹ the Associated Catholic Charities hold an annual convention with a view to a more just and systematic disposition of the funds at their command. With Christ in their midst they would enhance their natural distribution of alms by adding to it the supernatural charity which "dealeth not perversely . . . and seeketh not her own,"¹² the charity which "covers a multitude of sins."¹³

For us it may not be given to equal the charitable works performed by the saints but let us at least imitate their motives. The poor widow in the gospel cast into the treasury "two mites, which make about a half a cent."¹⁴ Yet our Divine Master said, "Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living."¹⁵ To the least brethren of Christ the saints gave cheerfully and without thought of themselves for they knew God would not be outdone in generosity. In like manner let us freely give to God's little ones, for

⁹ Book II, Chap. VII.

¹⁰ Matt., xxviii, 5.

¹¹ Matt., xviii, 20.

¹² I Cor., xiii, 4, 5.

¹³ I Peter, iv, 8.

¹⁴ Mark, xii, 42.

¹⁵ *Ibid.*, 43, 44.

freely we have received of God. At times we may look in vain for an earthly recompense. In this we might also strive to rise to the stature of the saints who were too big to worry over such passing trifles. They laid up their treasures in heaven, where they knew them to be safe from thief and moth, and where they could share them for eternity with Christ and His brethren.

A LITTLE CHILD SHALL LEAD THEM

PHILIP HYLAND, O.P.

When we come to Heaven's Gate
We'll, most likely, hesitate—

Awed and blinded by the glare
From the wond'rous Golden Stair;

Fearful, too, to stand alone
At the massive Judgment Throne—

Then a little Child we'll see,
Hear the words: "Come, follow Me!"

Meekly grasp the proffered hand
Haste to answer the command;

Bow to Peter's smiling nod
And enter—hand in hand with God.

THE GOOD OF THE WHOLE A RECENT DECISION IN LABOR LAW

FREDERICK WALTER, O.P.



N his encyclical on the "Reconstruction of the Social Order," our Holy Father, Pope Pius XI, tells us that the aim of social legislation must be the re-establishment of vocational groups. True and genuine social order demands that various members of society be joined together by a common bond. Such a bond is provided on the one hand by the common effort of employers and employees of one and the same group joining forces to produce goods or give service, and, on the other hand, by the common good which all groups should unite to promote, each in its own sphere, with friendly harmony. Now this union will become powerful and efficacious in proportion to the fidelity with which the individuals and the groups strive to discharge their professional duties and to excel in them. Pius XI says, "We are content, therefore, to emphasize this one point: not only is man free to institute these unions which are of a private character, but he has the right to adopt such organization and such rules as may best conduce to the attainment of their respective objects."¹

In the light of these principles, a recent decision of our Supreme Court should open the eyes of our rugged individualistic American citizens.² There was a man in Wisconsin trying to make a living for himself and family as a tile-laying contractor. He took what contracts he could, doing most of the work himself,³ but occasionally employing his brother or one or two other tile-layers and helpers. Mr. Senn, the contractor, did not belong to the union nor could he join it, for he had not served the three years apprenticeship required for membership; neither were his helpers union men.

The union was endeavoring to make all contractors sign an agree-

¹ Encycl., *Quadragesimo Anno*, May 15, 1931.

² *Senn vs. Tile Layers Protective Union*, 301 US 468; decided May 24, 1937.

³ "In 1935 he had about 40 jobs, his net income was \$1500 of which \$750 was attributed to his own labor. The balance, constituting his profit as contractor, was not enough to support him and his family." Justice Butler, at page 484.

ment that they would employ only union men, pay union wages, work union hours; and, besides the ordinary union demands, there was a clause whereby the contractor agreed not to do any tile work himself.⁴ Senn was neither a large scale contractor nor a corporation. He said that he would be glad to have the men join the union or employ union men—he would join himself if the rules permitted him—but he could not quit working at his trade and still expect to make a living. There was no argument between Senn and the few men he employed. The union proceeded to picket every job he took,⁵ claiming he was unfair to organized labor.

Senn went as far as the Supreme Court with his difficulty, and to quote Mr. Justice Brandeis, the Court said, "The laws of Wisconsin, as declared by its highest court, permit unions to endeavor to induce an employer, when unionizing his shop, to agree to refrain from working in his business with his own hands—so to endeavor although none of his employees is a member of the union. Whether it was wise for the state to permit the unions to do so is a question of its public policy—not our concern. The Fourteenth Amendment does not prohibit it."⁶

II

When the Supreme Court issues a five to four decision there is always a decided difference of opinion in the majority and dissenting views. In this case the deciding opinion written by Mr. Justice Brandeis holds that the end sought by the union is a lawful end. There is a "labor dispute."⁷ The union has the right to enhance its oppor-

⁴ Article III. It is definitely understood that no individual, member of a partnership or corporation engaged in the Tile Contracting Business shall work with the tools or act as Helpers but that the installation of all materials claimed by the party of the second part or listed under the caption "classified work" in this agreement, shall be done by journeymen members of Tile Laying Protective Union Local No. 5.

⁵ Pickets carried signs, "P. Senn Tile Company is unfair to Tile Layers Protective Union," or, "Let the Union tile layers install your tile work." Originally the union had followed Senn from his home by automobile to locate his contracts and also had written local architects and building contractors stating Senn was operating a non-union shop and threatening to picket them if he was patronized. Before trial the union agreed to desist auto-trailing and further letters.

⁶ Justice Brandeis, at page 481, concurred in by Chief Justice Hughes, and Justices Stone, Roberts and Cardozo.

⁷ "The term 'labor dispute' includes any controversy concerning terms or conditions of employment, or concerning the association or representation of persons in negotiating, fixing, maintaining, changing, or seeking to arrange terms or conditions of employment, or concerning employment relations, or any other controversy arising out of the respective interests of employer and employee, regardless of whether or not the disputants stand in the proximate relation of employer and employee." Wisc. Stat. Sec. 103, 62.

tunity to acquire work for itself and for those whom it represents. To quote Justice Brandeis, "The union acted, and had the right to act as they did, to protect the interests of their members against the harmful effects upon them of Senn's action." This opinion states that there was no malice in the union's act, no desire to injure Senn, no effort to induce him to do an unlawful thing. The sole purpose of the picketing was to acquaint the public with the facts and, by gaining its support, to induce Senn to unionize his shop.

Mr. Justice Butler, writing the views of the dissenting members of the bench, says the union's object is an unlawful one. "Admittedly, it is to compel plaintiff (Senn) to quit work as a helper or tile layer. Their purpose is not to establish on his job better wages, hours, or conditions. If permitted, plaintiff would employ union men and adhere to union requirements as to pay and hours. But, solely because he works, the union refuses to allow him to unionize and carry on his business. By picketing, the unions would prevent him working on jobs he obtained from others and so destroy that business. Then, by enforcement of their rules they would prevent him from working as a journeyman for employers approved by the union, or upon any job employing union men. Adhering to the thought that there is not enough work to go around, unquestionably the union's purpose is to eliminate him from all tile laying work."⁸

A secondary purpose seems to resolve itself into a question of competition and publicity, the majority opinion holding that, "There is nothing in the Federal Constitution which forbids unions from competing with non-union concerns for customers by means of picketing as freely as one merchant competes with another by means of advertisements in the press, by circulars, or by his window display. Each member of the unions, as well as Senn, has the right to strive to earn his living. Senn seeks to do so through his individual skill and planning. The union through combination. Earning a living is dependent upon securing work; and securing work is dependent upon public favor. To win the patronage of the public each may strive by legal means."

The dissenting justices write on this point, "The principles governing competition between rival individuals seeking contracts or opportunity to work as journeymen cannot reasonably be applied in this case. . . . The contest is not between unionized and other contractors or between one employer and another. The immediate issue is

⁸ Justice Butler, at pages 489-490, concurred in by Justices Van Devanter, McReynolds and Sutherland.

between the unions and plaintiff in respect to his right to work in the performance of his own jobs."

When the Court considers the means used to accomplish the end, both opinions are agreed that peaceful picketing is legal where there is a lawful purpose to be attained. Conforming with its view as to the end, the controlling opinion declares the union had the right to acquaint the public with the facts. The minority opinion holds the signs to be misrepresentations with no foundation in fact but implying something or inequitable in Senn's attitude toward the union.

III

The historical jurist will take this situation and explain how contracts originated; how man in the earliest periods of history was not free, as an individual, to make his own contracts; how all transactions were carried on in the name of the tribe or family by the head of it. The individual had only a status. Then came the emancipation from the tribe. The individual secured his freedom to contract and to live a life free from the domination of the status concept. The first stage returned when men were forced to follow in the footsteps and trade of their fathers; then came another period of freedom when the opening of the new world gave men an opportunity to go westward and be what they desired. Today the trend is back to status: the contractor is a contractor, the tile layer is a tile layer.

The sociological jurist will say that this situation marks another step in the advance of social demands. Senn's right to work is dependent upon the social needs of the community as a whole. The members of the union have an interest in every tile laying job and they have a right to use lawful means to protect that interest. The fact that Senn loses his job or is annoyed is incidental to the greater social need.

There is much to be said on both sides of this question, but the decision itself tends to call to one's mind how different our economic structure is today from that obtaining some years ago. The basis of the majority opinion rests upon the condition of the union. The organization had lost almost two-thirds of its enrollment in seven years, a decline from 112 to 41 members. About half of the tile contractors are not unionized, and sixty percent of the tile layers are non-union men. The building trades within their jurisdiction have been depressed. Under such conditions the union adopted a means which was not arbitrary or capricious, but "a reasonable rule adopted by the defendants (unions) out of the necessities of em-

ployment within the industry and for the protection of themselves as workers and craftsmen in the industry.' That finding is amply supported by the evidence."⁹

There are two aspects to the demand of the union that the contractor cease laying tile on his own job: whether it is taking away his right to work, or whether it is simply depriving him of the privilege of being a tile layer.

Any school of philosophy will concede that man has not only a right to work but also an obligation to provide a living for himself and family. In this particular case, to quote the majority opinion, "The unions concede that Senn, so long as he conducts a *non-union shop*, has the right to work with his hands and tools There is no basis for a suggestion that the union's request that Senn refrain from working with his own hands, or their employment of picketing and publicity, was malicious; or that there was a desire to injure Senn."¹⁰

There is little said in this decision on the second point, his right to be a tile layer. There are practically no vocations in this country today into which a man may enter without complying with some standard, whether that norm be set by government regulations or by the trade itself. Lawyers and doctors must meet standards of education, ability and character; and the professional trades add periods of training and technical proficiency. Today one cannot be even a peddler or junk-dealer without meeting the standards demanded for a license.

Trade unions and guilds have long been recognized as possessing the power of setting the standard in their line of work. To be a tile layer one must have served three years apprenticeship. This standard was not met by Senn; consequently, the professional pride of the tile layers was being injured and fellowcraftsmen, who had spent years as apprentices at low wages, were being deprived of work in their own craft. There is no intimation that Senn's years of experience did not entitle his work to equal merit with that of the union men, but until he had complied with the craft's norm, he was defeating one of the ends of the union.¹¹

⁹ Justice Brandeis, at page 480, citing State Court opinion.

¹⁰ Italics ours.

¹¹ "The object of this union is to encourage a higher standard of skill, to cultivate feelings of friendship among the men of our craft, to assist each other to procure employment, to reduce the hours of daily labor, to secure adequate pay for our work, and by legal and proper means, to elevate the legal, moral, intellectual, and social conditions of our members." Article III of the union's constitution.

Actually, the union is offering a choice of four things to the man who is claiming a share of the craft's work: he may become a member of the craft by measuring up to the standards; he may continue practicing the trade and fight the legal tactics employed against him; he may continue as a unionized *contractor*, not a tile layer; or he may go into some other line of work. In other words he can not be a tile layer and a contractor at the same time.

Thus we see the Court holding the end, the welfare of the union members, to be a lawful end; the means, picketing and the contract, to be legal means; and the fact that Senn is annoyed by the means and forced out of the craft, unless he complies with the standards, to be no denial of his liberty under our Constitution.

IV

While this particular case seems to be based ultimately on the fact that the contractor is a non-union man, the agreement offered him by the union does not appear to be limited only to non-union contractors. What the situation and result would have been had Senn been a union tile layer presents another problem. It may have indicated a step away from a unified craft or guild system and a deprivation of the right of a qualified to work in his own craft. To have denied him this privilege, without reasonable excuse on the part of the union, would mean the recognition of monopolistic tendencies in the craft itself.

The possibility that a union craftsman may operate as a contractor and employ a reasonable number of fellow craftsmen does not seem out of harmony with either the theory of unions or of democratic ideals of our country. What this reasonable number of fellow craftsmen may be before a contractor should cease working as a craftsman and become a contractor in the strict sense, could be determined by the facts in each particular locality, such as the conditions of the trade itself and the profits to be made in the capacity of a contractor. Yet the decision upholding the union demand in this case does not seem to favor such a possibility.

In the light of this tendency to draw a line between the journeyman and master, or employee and employer, it is interesting to quote Louis B. Wehle, "A study of American business leaders by Professor F. W. Taussig and an associate shows that the fathers of over 10% of a widely selected group of *chief executives* were laborers; although it is also shown that these percentages are now shrink-

ing and that the area of shrinkage is being largely occupied by sons of business men."¹²

As a matter of factual information, Mr. Senn left the tile laying and contracting business after this decision. He is endeavoring now to make a living for himself and family in another line of work.

V.

The decision is of particular interest inasmuch as it brings to mind the strong contrast of opinion in interpreting the purposes of union action. It shows a growing tendency toward the old system of keeping a man in one line of work. Whether such a procedure will stifle American ambition remains to be seen. It opens a wide field for thought, and gives one an opportunity to speculate on the future economic and social conditions of a country which no longer has a frontier of rugged individualism.

¹² Louis B. Wehle, in "Labor Laws of the United States of America" *American Bar Association Journal*, XXIII (Oct. 1937) 764 and 765. This is a report to the Second International Congress of Comparative Law at the Hague.

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THE THREE KINGS

A STAR . . . A CAVE . . . THREE KINGS

A star of wondrous magnitude and beauty might set fire to the imagination of a poet, but hardly to that of a king. He is made of "sterner stuff"; he must be a realist. About a cave, however, both king and poet are agreed. It is dank, unpleasant, the habitation of creeping things that scurry from the light, mysterious; at best, a shelter from the night with her sisters, rain and cold. Yet Epiphany is the paradox of three kings who were poets (or, of three poets who happened to be kings) at home in a cave. Drawn from out of the comfortable impotence of a spent civilization by a star which beckoned toward something beyond the ken of their experience, they had set out from their kingdoms. Encountering one another and made aware that theirs was a common quest, they had journeyed on in pursuit of the realization of an "inward vision." Where the star might lead them they knew not. Nor did they care so long as they might be true to it, to themselves, to this new born King. And so at last they came . . . and found themselves on their knees . . . in a miserable cave . . . before a Babe . . . and an ox and an ass looked dumbly on.

SAINT THOMAS ON STUDY

The Commentary of John Paul Nazarius, O.P.¹

MAXIM THE ELEVENTH

*Try Rather to Walk Constantly in the Footsteps
of Good and Holy Men*



HIS maxim must be understood to refer primarily to the imitation of all virtuous acts in general, especially insofar as they contribute towards progress in learning. For, as Saint Thomas told us above in the third maxim, all the virtues, both acquired and infused, but especially chastity and abstemiousness, dispose a man to perfect intellectual operation. Secondly, however, this maxim must be understood to refer to the imitation of the method and system of study that good and holy men have employed in the acquisition of knowledge. For instance, Saint Jerome, after raising up his mind to God in prayer, was wont to apply it to the study of Sacred Scripture, while it was yet illumined by the splendour of the divine light and in a certain sense deified. When fatigued by study, he would betake himself to prayer; and, having been refreshed by the strength and sweetness flowing therefrom, he would again turn to study. Our Angelic Doctor imitated him in this and always prepared his mind for study by prayer. Indeed it was by means of this same method and system that the holy Fathers and Doctors of the Greek and Latin Church reached the peak of perfection in the sciences, as the annals and histories of the Catholic Church that narrate their lives, testify.

MAXIM THE TWELFTH

*Never mind from whose lips a lesson falls, but commit to memory
whatever good may be proposed.*

This maxim can be understood in two ways. First, in an absolutely unqualified sense, so as to mean that the young man who is anxious to learn must give no heed at all to the qualities of the person who proposes good teachings. But this sense does not seem to be true

¹ Translated by Mannes O'Beirne, O.P.

nor to have been meant by Saint Thomas. For a beginner has to take many things on faith, and the authority of the master, whose word must be taken, will be greater in proportion as he wins the confidence of his students. It would surely then contribute much to a beginner's progress in knowledge to take note of the character of the person who is lecturing or teaching, to believe that he excels in the subject that he teaches, and to hear and relish his words with a certain admiration as if they were the pronouncements of an oracle. Thus it comes to pass that the teachings of a professor are listened to more attentively, and, being well understood and committed to memory, remain firmly fixed there, and are preserved in it enduringly as if in an impregnable treasure house.

Secondly, this maxim can mean that ordinarily a man's teachings should not be judged or appraised in terms of things accidental to him, so that if he does not happen to be a man of great learning or renown, or if he be young, poor, unattractive or poorly clad, his words are condemned as false or despised as foolish. Rather one should abstract from such accidentals in a person, weigh his words in themselves with an equally balanced judgment; and, if they are found to be good, lay them up in the treasure house of memory. It is in this second sense that the Holy Doctor wants to be understood, when he says: *Never mind from whose lips a lesson falls, but commit to memory whatever good may be proposed.*

MAXIM THE THIRTEENTH

See that you understand what you read and hear.

Compliance with this maxim is of capital importance for any student who wishes to have a true and well-rounded scientific knowledge. As the Philosopher says (in 1 Poster.): *All teaching and learning takes its rise in preexisting knowledge.* Now the demonstration that gives rise in the mind to scientific knowledge contains two propositions, namely, a major and a minor, that must be known previously and known better than the conclusion deduced therefrom. Again, all the scientific knowledge in our mind arises from groups of demonstrations that are so interrelated that each one depends upon the preceding as upon a cause and presupposes that the premises of the preceding demonstration are understood and give rise to its conclusion, no less than a material effect presupposes as necessary a cause upon which it depends, and no less than the efficiency of a later cause has its source in the efficiency of a preceding one. Just as each effect in the realm of natural entities has a necessary connection with a pre-

existing cause upon which it depends, so in the realm of intellectual realities the idea contained in the conclusion of a demonstration, being an effect, has a necessary connection with the understanding of the premises, as with a cause. For the same reason one demonstration depends upon another, beginning from the last and going back even to the first through all the intermediate ones. Furthermore just as when, in the case of material things, the first cause is taken away, all the other causes and effects dependent thereon necessarily cease to exist, or when an intermediate cause is taken away, the efficiency and effect of the last cause cease to exist, so in the case of our intellect, scientific knowledge of a conclusion no longer does or can exist, if understanding of the premises is not previously present. This is why it is necessary for a beginner to understand well what he reads in his books or hears from his teacher; otherwise he will have scientific knowledge neither of those nor of other things that will subsequently be deduced therefrom, but only opinion, or faith, based upon the authority of the one whose book he reads or whose lecture he attends. Therefore beginners must be very careful to understand well what they read or hear. Let them question their teachers or fellow students of greater talent about problems that the keenness of their own minds cannot penetrate. Public or private literary conferences are very helpful in overcoming this defect, as also frequent participation in or attendance at disputations, which increase one's store of learning and sharpen one's intelligence.

MAXIM THE FOURTEENTH

Never leave a doubt unsolved.

The proof of this maxim is drawn from the same argument about the order of knowledge by which we showed the truth of the preceding. For just as defective knowledge or understanding of principles or of previous demonstrations precludes scientific *knowledge* of conclusions that are deduced either immediately from the principles or mediately from the previous demonstrations, so doubt either about the truth or the meaning of these same principles or about the conclusions of foregoing demonstrations precludes *certain*, and so scientific knowledge. For it is the part of a philosopher not only to know demonstrations, but also to understand thoroughly why they so conclude. As Aristotle says, *to have scientific knowledge (scire) is to know a thing by its cause, to know that this is its cause and to know that apart from this cause it would not exist.* Commenting on this dictum, Saint Thomas says that a philosopher, in order to have certain knowledge, which is truly and properly scientific

knowledge, and the only perfect knowledge, must know not only the cause, but also its causal relation to and necessity for the effect. Those therefore who are intent upon amassing scientific knowledge must needs be diligent in clearing up the obscurity that comes of doubt and in acquiring as certain and lucid a knowledge of truth as they can. For not only ignorance is opposed to scientific knowledge but also doubt, since this latter lacks the certitude and lucidity that are proper to such knowledge. This being true of doubtful knowledge, it is a simple matter to see to what violence those young men subject their minds, who do not properly correlate the ideas, pertaining to the same or different sciences, that come to them from lectures or reading; but who attempt to understand many of these in the light of ideas, which, though previously acquired, should really, in the natural order of knowledge, come later. For there are many who, due to carelessness on the part of their superiors, attend lectures on tracts of logic or philosophy or theology that some professor chances to be expounding to students more advanced than themselves, with the result that time and again they have attended lectures on the same one or few questions, but have no knowledge at all about others that are equally important. Such students have a thorough grasp on nothing. Rather all their knowledge is confused on account of the obscurity which that disorder begets, or beclouded by the ignorance that follows in the train of badly correlated ideas.

MAXIM THE FIFTEENTH

*Take pains to lay up all you can in the storehouse of memory,
as he does who wants to fill a vase.*

This maxim is no less necessary than the two preceding for anyone who wants to excel in scientific knowledge. For what does it profit a man to spend the flower of his youth in attending lectures, in reading and studying the books of learned men, and in mortifying his body with vigils and hardships, if he commits to memory none of the things he reads or hears, and therefore falls short of the end he so earnestly aspired to?

In order that the necessity and usefulness of this maxim may appear in a clearer light, we shall explain the way in which the things we read or hear can and must be committed to memory, and so later on be remembered and recalled to mind. The Holy Doctor in the *Summa Theologica*, IIa, IIae, q. 49, a. 1, ad 2, in explaining the method of memorizing, says: "Memory is perfected not by nature alone, but also by art and diligence. There are four things by which a man perfects his memory. First, when a man wishes to remember a

thing, he should take some suitable yet somewhat unwonted illustration of it, since the unwonted makes us wonder more, and so makes a greater and stronger impression on the mind; and this explains why we remember what we saw when we were children. Now the reason for the necessity of finding these illustrations or images is that simple and spiritual impressions easily slip from the mind, unless they be tied as it were to some corporeal image, because human knowledge has a greater hold on sensible objects. For this reason memory is assigned to the sensitive part of the soul. Secondly, whatever a man wishes to retain in his memory, he must carefully consider and set in order, so that he may pass easily from one memory to another. Hence the Philosopher says (*De Memoria II*): Sometimes a place brings memories back to us: the reason being that we pass quickly from one to another. Thirdly, we must be anxious and earnest about the things we wish to remember, because the more a thing is impressed on the mind, the less it is liable to slip out of it. Wherefore Tully says (*Ad Heren. de arte rhet. III*) that anxiety preserves the figures of images entire. Fourthly, we should often reflect on the things we wish to remember. Hence the Philosopher says (*De Memoria I*) that reflection preserves memories, because, as he remarks (*ibid.*), custom is a second nature: wherefore when we reflect on a thing frequently, we quickly call it to mind through passing from one thing to another by a kind of natural order." That is all that the Holy Doctor says in the aforesaid text. But in his commentary on the *De Memoria et Reminiscentia*, lect. 5, he remarks with the Philosopher that things that are well ordered are easier to memorize, as arithmetic, and the theorems of geometry, of which the last is deduced from the preceding and so on; but those things that are badly ordered, we remember only with difficulty. In a brief conclusion that sums up the lengthy discourse of the Philosopher he writes: "So from all that has been said above, we can gather four hints that will help us to memorize and remember things. First, a man should take pains to put what he wishes to remember into some order; secondly, he should thoroughly and of fixed purpose set his mind on them; thirdly, he should frequently think about them in the order fixed upon; fourthly, he should recall them from the beginning of the order fixed upon." This fourth suggestion, when joined to the four previously quoted from the second volume of the second part of the *Summa Theologica* makes five-fold the number of things that are necessary for a ready memory. To these we may add a sixth hint of the Angelic Doctor, found in his *Commentary on the Epistle to the Hebrews*, cap. 12, lect. 4, wherein, explaining the words; "who are

written in the heavens," he says: "Just as that which is written is not easily forgotten, so those whose names are written in the heavens at the last judgment will infallibly be saved." By these words he indicates clearly enough that writing is useful in helping us to memorize. However I understand this suggestion about writing, not simply in the sense that things that are written may be recalled by remembering the fact that they were written, but also because the act of writing, taken in itself, stamps a deeper impression of species on the mind than that which thinking alone impresses on the memory. Hence this suggestion about writing can be reduced to the third suggestion of the four previously quoted from the second volume of the second part of the *Summa Theologica*. Anyone who wants a longer explanation of these suggestions can read Aristotle's little work, *De Memoria et Reminiscentia*, together with Saint Thomas' commentary thereon, Cicero's *Rhetorica* and others, who treat at length of the art of memorizing.

MAXIM THE SIXTEENTH

Be not Solicitous to Know Things that are Above You

This maxim is taken from the sacred Book of Ecclesiasticus, III, 22-26, which reads: "Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shown to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity."

The things too high for us, that is for our natural intelligence, are not only the hidden mysteries of the Godhead, but all the works of God that pertain to the supernatural order. It is of these that Scripture says: "and in many of his works thou shalt not be inquisitive." However knowledge of these can be sought after or searched into in a twofold way. In one way by *argumentation and reasoning*, a method which God Himself in the above quoted words of Holy Scripture forbids us to use. The innumerable errors of the Gentiles and heretics bear witness to the great harm to which the use of such a method gives rise. From the beginning even to these our times the Bark of Peter has ever been tossed to and fro in this sea of error; yet never has it been overwhelmed by the tempest, but in keeping

with the promise of Christ our Lord,² Providence has preserved it unharmed. It is of these errors that Scripture says: "And the suspicion of them hath deceived many, and hath detained their minds in vanity." This method of inquiry is a violent temptation and a stumbling-block to proud and vain temperaments, and should be eschewed by the faithful and especially by the professor of theology. Would that many moderns might heed this warning!

Another way by which we may inquire into and gain some knowledge of the secrets of God and the supernatural mysteries of his works is *through the medium of divine revelation*. Many steadfast Christian Saints have received revelations from God about some of the sublime mysteries of our Faith in answer to prayer, that were humble, abounding with faith and burning with love. Especially resplendent in this regard is the case of our Holy Doctor Aquinas, who devoted himself to the study of theology only after prayer, and who often confessed that his learning was rather the gift of the divine bounty than the result of laborious study.

When therefore Holy Scripture admonishes us, saying: "Seek not the things that are too high for thee," it means to exclude the first method of inquiry. But when it adds farther on: "For many things are shown to thee above the understanding of men," it means to teach that we are to come to a knowledge of the aforementioned mysteries by faith in God's revelation, as the Holy Doctor says in the *Summa Theologica*, Ia, q.1, a.1. And in IIa IIae, q.161, a.2, ad2, speaking of humility, he says: "It is contrary to humility to aim at greater things through confiding in one's own powers. But to aim at greater things through confidence in God's help is not contrary to humility; especially since the more one subjects oneself to God, the more one is exalted in God's sight. Hence Augustine says (Serm. 351, *De utilit. agendae poenit.*, cap. 1, n. 1): "It is one thing to raise oneself to God, and another to raise oneself up against God. He that abases himself before Him, him He raiseth up; he that raises himself up against Him, him He casteth down." From these words of Saint Thomas one can gather how necessary is this divine rule for all who are seeking after a knowledge of divine truth at once clear and unsullied with the corruption of error.

These few words will suffice for our little commentary. We have written it for the common benefit of all young men who aspire to perfect scientific knowledge, so that, showing them an easy and simple way to attain this sublime end, we may participate in their intellectual growth and flowering and be helped by their prayers to attain, through the mercy of God, the rewards of eternal life.

² Cfr. Matt., xvi, 18.

CARDINAL MANNING (1808-1892)

FIDELIS GILSEANAN, O.P.



HE Vatican Council is in session at Rome. Venerable prelates from every corner of the world are gravely discussing the advisability of proclaiming the age-old doctrine of Papal Infallibility as a dogma of faith. Their attention is suddenly aroused by a tall ascetic-looking Englishman who has arisen and is telling the assembly that he is proud to call himself a convert to the doctrine. Papal Infallibility, he declares, was responsible for his membership in the Catholic Church. He had known from personal experience the crumbling and confused state of Protestantism. For many years he had been tossed about in the maelstrom of doubt and unbelief until the Bark of Peter led him to the light of truth. His faith and sincerity edify and inspire the audience and for two hours it listens to his defense.

The Englishman was the Archbishop of Westminster, Henry Edward Manning. Twenty years previously all England was startled by his conversion. As Archdeacon of Chichester he had been one of the foremost defendants of the Anglican position, unrivalled in his zeal, loyalty and learning. His loss was a severe blow to the High Church party.

Manning was admirably endowed with those gifts of nature and grace that made him an eminent leader. His early education and training developed in him those sterling qualities of mind and heart that made him the saintly prelate and capable executive of later years. As the descendant of an influential and wealthy family he was able to enjoy all the advantages that culture and education could afford. At an early age he was sent to Harrow where he distinguished himself as a student, as an athlete, and as a genial and witty companion. An evidence of his ability as a sportsman and as a leader is shown in his election to the captaincy of the Harrow Cricket Eleven during his last year at the school. For the average English lad Harrow was a pleasant place, and young Manning being true to type thoroughly enjoyed the years spent there.

Soon after finishing at Harrow the young student entered Oxford. He had the good fortune to be enrolled at Balliol, where the old scholarly traditions were rigidly upheld in an age when most Oxford colleges were at a mediocre level. Here he acquired an enviable

reputation as an orator. Debating was one of his greatest pleasures. Politics also claimed a large share of his interest. Everything pointed to a successful Parliamentary career when the sudden bankruptcy of his father forced him to abandon his plans and to enter the Colonial Office.

Until this time Manning had little faith. Religion and the services of the Anglican Church held no interest for him. An intimate friendship with the pious and talented author, Miss Bevan, led him to study seriously the Scriptures and religion. He was soon converted to his friend's view and became a devout Anglican.

Religion now became an absorbing interest. Manning could not be content with half measures and so it is not surprising to find him devoting his life to the ministry and taking Orders in the Church of England.

An obscure country parish, Lavington in Sussex, was the scene of his first apostolate. His life as a curate was a very happy one. A few months after going to Lavington he married the daughter of the Rector. Their brief but very happy married life lasted for three years, ending tragically in the death of Mrs. Manning. This was a severe blow to the young vicar but it served to detach him more completely from worldly pleasures. All his attention was now devoted to his flock and his church. From a neglected and irreligious village Lavington was soon transformed into a model parish, and Manning was regarded as a model pastor.

It was not long before his zeal and ability were recognized. He was promoted to the rank of Archdeacon of Chichester while still holding the rectorship of Lavington. The study of theology, Church History, and of controversial works occupied much of his leisure at this time. These studies served to clarify his beliefs and to prepare the way for his final acceptance of truth. Sermons and writings of these years show a gradual evolution from a cold Evangelicalism to the heights of Ritualism.

With his friend Gladstone he studied every possible angle of the Protestant position. He was convinced that the Church of Christ must be one, but for several years he was content to hold the "branch theory" of Christian Unity. With much care and labor he had built up an elaborate defense of this position, but the reality was in open contradiction to his theory. One by one his arguments lost all their convincing force. The climax came when Parliament upheld the heretical Gorham as Rector. Gorham denied the fundamental truths of Christianity, and still a temporal power insisted on appointing him as an official teacher of Christian truths. A body of laymen which might include Jews and Atheists was considered the ultimate author-

ity in doctrinal disputes. For Manning Rome was now the only alternative. Like so many other converts his soul was torn between the bonds of affection and the clear light of truth. Truth he would have at any cost; compromise never. It was a desperate struggle between nature and grace. Grace triumphed and God rewarded his efforts with the gift of faith and the courage to follow its inspiration.

The sorrow and anxiety caused by this separation from all he held dear were soon to give way to a deep interior peace and joy following upon his reception into the Church. In Cardinal Wiseman he found a true father and friend. The old Cardinal recognized in him a valuable apostle for the conversion of England. Ten weeks after Manning's reception the Cardinal ordained him to the Catholic priesthood. Soon afterwards Manning set out for Rome where he spent the next few years perfecting his knowledge of Catholic theology and preparing for his apostolate.

After receiving the doctorate in theology he returned to his beloved England to begin a life of intense missionary activity in bringing the light of truth to his countrymen. Converts received scant sympathy and encouragement from the old Catholics at that time. Frequently they were looked upon with suspicion and directly opposed in their undertakings. Manning experienced this opposition at its worst when he returned. The Church in England was passing through a great crisis. Three distinct and dissident groups within the Church had to be united in peace and harmony. On all sides there was petty strife. The faithful older Catholics were in opposition to the new groups of Irish emigrants and Anglican converts. Years of isolation and persecution had developed a narrowness of vision that bordered closely upon schism. Cardinal Wiseman had done much to remedy the situation but the issue was far from a settlement.

In spite of opposition Manning kept up with fervor and enthusiasm the work he had begun. Cardinal Wiseman gave him every encouragement. Together they planned the foundation of the Oblates of St. Charles to look after the poor and the various missionary activities in London. These were days of intense activity for Manning. He was instrumental in leading many converts to the Church and in strengthening the faith of others already in the Church.

His election as Provost of the Cathedral Chapter caused a storm of opposition from the old Catholic members of the Chapter. They regarded him as an ambitious schemer working for personal advancement. The strife continued and reached its climax in the famous Errington Dispute over the succession to the See of Westminster. This dispute involving Cardinal Wiseman, Archbishop Errington and

Monsignor Manning is one of the saddest in Church History. It is difficult to lay the real blame to either side; at times both were wanting in prudence and charity. Errington and Manning were totally diverse in character. Both were called upon to work in intimate association with the old Cardinal, and since each represented opposing factions, conflict was inevitable. All involved sincerely believed that they were defending the truth and protecting the best interests of the Church. The case was finally referred to the Holy See and Pius IX decided in favor of Manning. Wiseman and Manning were one in their views regarding Church policy in England. For years they worked together in perfect harmony. Viewed in the light of future events it can be seen that the choice was a happy one. It firmly united English Catholics by abolishing their insular spirit, and it promoted the great revival so well described by Newman in *The Second Spring*.

Old scores were forgotten when Manning succeeded the old Cardinal as Archbishop. He held no grievance against his opponents but by kindness and tact he brought peace to the diocese. It is as Archbishop that he shows himself a true pastor and leader of men. No interest of the people escaped his solicitude. Emigration and the great industrial advancement created new and difficult problems of diocesan administration. Catholic charity must be extended to every form of misfortune, so he was busy founding hospitals, schools and asylums. Education was one of his chief concerns and he labored earnestly to provide every Catholic child in his archdiocese with a thoroughly Catholic training. Hundreds of parochial schools were established during his episcopate. The poor found in him an ardent defender and a sympathetic friend. Catholic charity was brought to every corner of the London slums and many unfortunates were assisted in their struggle to lead a better life.

Working conditions for the large majority of industrial laborers in Nineteenth Century England were unbearable. The workers were scarcely better than the slaves of their capitalist employers. A reaction was inevitable. Strikes arose on all sides, and the sufferings of the poor were intense. To settle these disputes and to bring about an understanding between laborers and employers Manning worked untiringly, writing and lecturing in every part of England and interviewing both factions. It was his sincere conviction that trade unions were best fitted to solve the problem, as they strengthen and protect the rights of Labor and restrict the power of Capital. These efforts of the English Cardinal did much to inspire Leo XIII's Labor encyclical.

Always a devoted and sympathetic friend of the Irish Cause, he had a large share in securing emancipation for Ireland and in settling

the land question. In an age when some Englishmen were using Ireland for their own selfish ends, he championed the poor and the oppressed, and endeavored to arouse England's conscience to cease oppression.

Manning's name will go down in history for the heroic part he took in the Vatican Council. All during the conclave he was untiring in his efforts to remove the obstacles to the Dogma of Infallibility. He took a prominent part in all the sessions and served on the Commission of Faith. Without doubt he was the most ardent defender of the Dogma and his clear, cogent arguments helped to win many to his views.

In the midst of all the labor that his office of Archbishop entailed he found time to write several doctrinal and apologetic treatises. The clear and forceful style of these works had a popular appeal and they helped to increase the faith and piety of the people.

The crowning glory of Manning's apostolate came when Pius IX created him a Cardinal in recognition of his distinguished service to the Church. Since his conversion his life had been one of outward conflict. In the midst of it all he preserved a calm interior peace and used these trials as a means of spiritual progress. Now in his declining years he was glad to see peace returning. The Church had made phenomenal gains in England and Catholics were now taking an active part in the affairs of the nation. The future looked bright, and the old prelate rejoiced to see so many of his cherished ambitions realized.

His zealous labors only ceased when increasing feebleness and the infirmities of age forced him to retire and prepare for the final conflict. The touching description of the death of a fervent priest which he gives in his spiritual classic, *The Eternal Priesthood*, fittingly describes his own last hours: "He has lived by the side of his Divine Master. His whole life is a preparation for death. Such a death cannot be unprepared." Thus ended a long and useful life spent in the service of God and of his fellowmen. Throughout the nation tribute was paid to his memory by people of every rank, but especially by the poor and the laborers whom he had served so loyally. With Leo XIII they were agreed that a great light of the Church had been extinguished and a great leader had gone to his reward.

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WORLD WITHOUT AN END

MARK BARRON, O.P.



MONG the modern inanities, about which the late genial Gilbert Keith Chesterton probably wrote at some time or other during his long and fruitful life, was that which endeavors to make everything except man himself responsible for the acts of man. Whether he actually did dispose of such a freak of human reason can best be answered by an ardent and finished Chestertonian. We shall here assume that he did not, and give imagination full play in an effort to conceive of how he might have gone about the job.

In order to make us see ourselves as he saw us Chesterton would very probably have begun with something quite utterly fantastic. Let us suppose, then, that he would have taken us, minus all baggage, into some future age of some three hundred years from the present. . . .

The entire world, unlike Caesar's Gaul, is now divided into two equal parts, called Huma and Idio, neither one of which is aware of the other's existence. In Huma the very spirit of the thirteenth century dominates all life and thought. All of those institutions at which subsequent ages have scoffed have been revived with the new vigor of a people who have profited by the mistakes of their fore-fathers. The Church is the one supreme spiritual power and is recognized as such by the secular rulers, all of whom are philosophers, speculatively practical. There is sin, of course, because the Humans are human. But there is no heresy, nor promise of it. All of dogma is compacted into the single statement: "God, the way and the end, is God, and man, His friend, is made to His image and likeness." While the Humans are not supremely happy, they know where happiness can be found.

Idio is pretty much the same as the world of the twentieth century except that the Idiots have long since wholly rejected the Catholic Church as an instrument in national life and have, by means of a plebiscite, voted for wholesale and unadulterated un-intellectualism. The people are rather evenly divided among various and sundry "isms." There are the Mechanists, Behaviorists, Freudians, Anti-Intellectualists, etc. But all are one in being Idiots and in their firm belief in the Idiotic dogma: "Nothing matters."

The various activities of these two peoples present an interesting contrast. In Huma, where the ancient Faith has once more come into its own, life is quiet and peaceful. There is an absence of sensationalism. Much work is accomplished and with industry and skill. But there is time, too, for prayer and every holy-day is a holiday.

In Idio, on the contrary, there is ceaseless activity, but nothing is ever accomplished, since nothing matters. The more perfect Idiots spend hours in running around in circles. Those less perfect are forever going and never arriving. Meals are eaten (sometimes with rapacity, or again, with supreme listlessness) at any hour of the day or night. The only thing in Idio which can be depended upon for regularity is the sun which still rises and sets. (It may be well to note here that the rate of death by suicide is especially high among Idiots. Suicide is recognized by them as martyrdom for a cause where there is no cause.)

Right at this point in the course of his narrative Mr. Chesterton would have allowed an Idiot actually to arrive somewhere—in Huma, to be sure. Deeply impregnated with the beliefs and traditions of his people, the poor fellow soon becomes an object of wonderment, then of amusement, finally of Christian pity, to the Humans. Faced with the kindly request for some explanation of his strange behavior, the Idiot says something about his fulfillment of a natural process begun in some prehistoric age. He likewise declares that as far as he himself is concerned he really has no say in the matter of his actions. The Humans, for their part, recognize here a flash-back to some ancient and insane belief and they immediately set about building their first lunatic asylum in which to care for the sorry creature.

On the other hand, G. K. might have done the exact opposite. (In fact, a Human among Idiots would have been more typically Chestertonian.) Since the people of Huma believe in their native ability to act for a definite end, he might possibly have allowed one of them, more restless than his fellows, to set out on a journey in search of adventure. The purpose of this lone Human is accomplished for he meets with the strangest of adventures—Idio and the Idiots. Tremendously amused by their antics, he naturally seeks an explanation. He is appalled by the answer, given with every show of sincere conviction. He begins to argue, but only makes himself the object of grave suspicion. All of his deep-rooted convictions about free will, man's beginning and end in God, a purpose in life for every creature (even a poor Idiot), are met with denial and the dogged refusal to believe in so easy and reasonable an explanation. And so the Idiots, Mechanist, Freudian, Behaviorist, Anti-Intellectualist, solemnly agree

to erect a clinic in which to examine more closely and at their leisure this strange person who yet would speak of God and the dignity of man.

The ultimate fate of the two unfortunate wanderers? The Idiot would commit suicide—a martyr to his belief. The Human might possibly be murdered in partial fulfillment of an Idiot's "sublimation." But then again, perhaps he would be allowed to confess to the end his faith in God and His image and likeness, man.

AT THE CRIB

E. SEBASTIAN CARLSON, O.P.

Gee, Sister, if I had been He
I would have laughed so hard to see
That solemn donkey stare at Me
And flop those ears that I had made!

I'd pet his chin, and stroke his nose,
And let him sniff My hands and toes
If Joseph fell into a doze
When Mama went to town to trade.

I'd move to let My donkey gnaw
And champ the prickly manger straw
That kept Me warm, until I saw
He had enough, and moved away.

Then when we'd gone, I'd make his dream
Of yellow corn and frothy cream,
And stable bright with God's own Beam
Who came to play with him one day.

† REVEREND JOHN THEODORE FINNEGAN, O.P. †

Once again the Angel of Death thinned the ranks of our Province when Father John Theodore Finnegan, at the age of forty-five years, was summoned to his eternal reward on October 19, 1937.

Born on November 17, 1892, at New Haven, Conn., the son of Patrick and Mary Delaney Finnegan, Father Finnegan pursued his elementary and high school studies in the public schools of his native city. At the age of twenty, he answered the Master's call to the holy Priesthood in the religious life by entering the Order of Preachers at St. Joseph's Priory, Somerset, Ohio, where, after a year of probation, on September 18, 1913, he made profession into the hands of the Very Rev. F. D. McShane, then Prior at Somerset. After the necessary ecclesiastical studies, Father Finnegan was ordained on May 10, 1918, in the Dominican House of Studies, Washington, D. C.

His nineteen years as a priest were spent in the Dominican parishes at Springfield, Ky., Somerset, O., Jersey City, N. J., New Haven, Conn., Louisville, Ky., Zanesville, O., Denver, Colo., and Minneapolis, Minn. Though at times impeded by ill health Father Finnegan in his humble rôle as an assistant parish priest, endeared himself to the people, whom he guided with the love of the Divine Master either in the confessional or in various parish activities.

Father Finnegan's early death is indeed a loss since it deprives the Church and the people of his sacerdotal ministry, yet, in the eyes of God and His Church, it is not a long life that matters but rather a life well-spent. When death came to Father Finnegan at the Alexian Hospital, Oshkosh, Wis., he was well prepared to meet the Master Whom he had faithfully served on earth.

The obsequies for Father Finnegan were held in the Dominican House of Studies, River Forest, Ill., and were attended by the entire Community. Very Rev. R. P. O'Brien, Prior of the Convent, was celebrant of the Solemn High Mass, assisted by Rev. J. J. Welsh, as deacon, and Rev. J. S. Considine, as subdeacon. Fenwick High School, Oak Park, Ill., was well represented and many Fathers from distant parishes were at hand to pay a final tribute to their departed brother in St. Dominic.

On November 16, Father Finnegan's remains were transferred from a vault in Mount Carmel Cemetery to the newly acquired Dominican plot in All Saints Cemetery, Des Plaines, Ill. Several of the

Fathers accompanied the body to its last resting place and the services at the grave were conducted by the Very Rev. R. P. O'Brien.

To Father Finnegan's cousins, Misses Alice and Sarah Flanagan, who in true Christian love reared the deceased after the early death of his parents, DOMINICANA, in the name of the Fathers, Students, and Brothers of St. Joseph's Province, extends its heartfelt sympathy. May he rest in peace!

—H. R.

† BROTHER DOMINIC MULLAHY †

On October 27, 1937, in the seventieth year of his age, Brother Dominic Mullahy, who for forty years had labored humbly as a Dominican laybrother, was called to his eternal reward. He was born on March 5, 1867, at Gortskehi, County Mayo, Ireland, the fourth of the nine children of Patrick and Mary Crowe Mullahy, receiving the name, Patrick, at Baptism.

Early in life he emigrated to this country and until 1894 lived in Philadelphia. In that year he felt impelled to consecrate his life more fully to God and, along with Patrick Corcoran, another young Irishman living in Philadelphia, he entered upon his tertianship at Saint Dominic's Priory, Washington, D. C. The two received the religious habit at Saint Rose Priory, Springfield, Ky., on July 12, 1897, and were professed there a year later. Both spent long lives of unselfish service in the lowly ranks God called them to enter. Patrick Corcoran, Brother Joseph, died in September, 1936.

Brother Dominic's funeral Mass was celebrated in Saint Catherine of Sienna's Church, New York City, on October 30. Very Rev. Eugene Murray, O.P., acted as celebrant assisted by the Rev. Edward Holohan, O.P., as deacon, and the Rev. Pius Alger, O.P., as subdeacon. Present at the obsequies were a large gathering of Dominican priests and twenty-five Dominican laybrothers, three of whom were minor ministers at the Mass. The Very Reverend P. A. Maher, O.P., Prior of Saint Catherine's, paid tribute in his eulogy to the zeal and deep religious spirit that animated Brother Dominic during his entire religious life.

Brother Dominic is survived by three brothers and one sister. To them and to his many friends DOMINICANA, in behalf of the Province of Saint Joseph, extends sincere sympathy.

—X. S.



FRIARS' BOOKSHELF



The New Testament. Translated from the Original Greek by F. A. Spencer, O.P. Edited by C. J. Callan, O.P., and J. A. McHugh, O.P. 735 pp. Macmillan, New York. \$4.00.

A few years after his ordination to the priesthood in the Paulist Congregation, Seymour Hobart Spencer, son of an Episcopalian minister and a convert to the Catholic faith, entered the Dominican Order. Learned in many fields, he was outstanding in Scripture and Languages. The editors state that, "in 1894, Father Spencer began a translation of the four Gospels from the Latin Vulgate, bringing it to completion and publishing it four years later." The translation was begun indeed in 1894, but it was from the Greek text, and was first published by Wm. Young & Co., New York, in 1898, under the title, *The Four Gospels*. The last of four printings appeared in 1901. Such approval induced Father Spencer to translate the whole New Testament, a work which was completed a month or two before he died (1913) but which has remained unpublished until the present. Now the fruits of his unselfish labor are available to all.

"This translation is not servile, but is at times even quite free, in order to be more within the grasp of present-day readers (Introduction by Père Vosté)." Father Spencer's work substantially agrees with the original Greek and the Latin Vulgate, and, when there is a difference in a matter of importance between the two, the Latin is placed in brackets or in a footnote. The chapter and verse form of the Douay-Rheims translation is supplanted by the paragraphing of the logical divisions of the text. The chapter and verse-numbering, however, is retained. The words of Our Lord are italicized and quotations from the Old Testament are in small capitals; critical remarks on the text and explanations of difficult passages are to be found in the footnotes.

We may call into question the footnote to Mark xi, 13 (the Barren Fig Tree), *viz.*, that Our Lord expected to find figs on the tree. "There is no example known in the country [Palestine]," says Lagrance (*Evangile selon S. Marc*), "of figs remaining on the tree during the whole of winter." He quotes Msgr. LeCamus: "To say that, according to the Evangelists, Jesus really wished to eat figs at Easter-

time is to admit that they have attributed to Him the most extravagant of fancies." The incident, for Lagrange, is a "parable in action," and its explanation necessitates a proper understanding of the nature of a parable.

Translating the double Amen in John 1, 51 *et al.*, as "Indeed, Indeed," destroys what is probably the tonal note of the passage, and breaks or at least obscures what appears to be a bond between John's Gospel and Apoc. 3, 14. However, the difficulty of exactly translating the Hebrew "Amen, Amen," in the sense intended by St. John has been recognized by all from the beginning. St. Jerome and the Rheims translators did what was best when they simply transliterated the Hebrew words. One could wish that Father Spencer had followed in their steps.

It is to be regretted that the colorless reading in Romans 1, 4, "was *marked out* to be the Son of God," has been adopted in preference to the practically certain sense, "constituted." True, "*marked out*" evades an apparent difficulty, but it also weakens, if it does not destroy, St. Paul's masterly assertion of the doctrine of the Mystical Body.

There is no real reason for adopting the termination *ah* instead of *as* in certain proper names in St. Matthew's genealogical list. The *sigma* ending of the Greek text has been preserved in the Vulgate and in both the Catholic and English versions of St. Matthew. It may be true that the *ah* form is a closer approximation to the original Hebrew form, but then consistency in that point would demand Jeshua instead of Jesus, and Mattathiah instead of Mattathias (Luke 3, 26).

One is sorry to meet at times a phrasing that is almost colloquial, as in Luke 11, 7 where the "Don't bother me" is hardly an improvement on the Rheims version, "Do not trouble me." Again, one wonders why it is a "lady" named Martha and not a "woman" in Luke x, 39, since *gunai* is translated "woman" in John xix, 26. But in general the English style is graceful and in keeping with the exalted nature of the subject.

In all, Father Spencer has builded himself a monument *aere perennius* and one that will stand as a real milestone in American Catholic Biblical scholarship.

J.M.

The Early Dominicans. Studies in Thirteenth-Century Dominican History. By R. F. Bennett, M.A. xii-189 pp. University Press, Cambridge. Macmillan, New York. \$3.25.

The student interested in Dominican history will find much that is disappointing in this book, one of the Cambridge Studies in Medi-

eval Life and Thought edited by G. G. Coulton. Pouring over the list of "Authorities" at the close of the volume, one would be led to believe that a good piece of research work has been accomplished and that one will obtain some profit from its perusal. However, upon reading the book carefully, one is warranted in drawing the conclusion that these sources were not well used. There is in most of the study a curious admixture of citations from first rate authorities and secondary sources. The best chapter in the book is the one on Poverty. There, Bennett's conclusions are more than merely interesting. They show that he has made a profound study of the question of poverty than of any other matter dealt with in the book.

The chapter dealing with Saint Dominic amazes one from the outset. Its opening statement is this: "St. Dominic is one of the most unresponsive of historical figures (p. 18)." Bennett may have found him so, because throughout his book he is clearly unsympathetic toward the Founder of the Order of Preachers. Humbert de Romans and the Saint are repeatedly weighed on the scales of merit, and Humbert benefits by the aid of the author's thumb. This could not be the correct estimate of one who has an adequate knowledge of St. Dominic and his work.

The section of the study dealing with preaching is concerned almost entirely with the moral preaching of the Order and neglects the dogmatic. This can hardly be condoned as an oversight. The very nature of the Dominican purpose postulated the dogmatic consideration of the truths of Faith without neglecting their moral aspect. Otherwise, how could the Brethren have been referred to as *Pugiles fidei et vera mundi lumina* by Honorius III, a statement borne out by the apostolic labors of the disciples of St. Dominic?

One of the most flagrant defects in this book is the implication of "unsacerdotalism" (Appendix III). The author clearly does not understand the point he is trying to make, if indeed, there were a point to be made. Much more could be said in adverse criticism but sufficient instances have been adduced to show how much is wanting to make this work something worth while.

L.H.

Blessed Martin de Porres. By J. C. Kearns, O.P. 227 pp. P. J. Kenedy & Sons, New York. \$1.50.

This is one of the books which always should have but which never has been written until now. During the last few years, particularly since the United States has learned again of Blessed Martin from the delightful brochure of Father Norbert Georges, O.P., "*Meet Brother Martin*," there has been an insistent demand to know more

about the life of this Negro Dominican. "Now that we have met Brother Martin," they say in effect, "we would like to know more about him." Now we can know more about him, for Father Kearns' work is the fullest and most complete picture of Blessed Martin to appear in English, and is undoubtedly the most detailed work available to English-speaking people.

The good hagiographer today has to steer his course between the Scylla and Charybdis of the popular yet almost purely imaginative hagiology and the long, drawn out, moralizing 'lives' of yesteryear. Keeping a firm hand on the wheel, Father Kearns avoids both extremes.

All the well-known incidents in Blessed Martin's life are related with considerable detail, while not a few new facts have been unearthed from the none too extensive sources available. The author examined Martin de Porres' life in the light of St. Thomas' teaching on the virtues; this shows most convincingly the solidity and entirely supernatural character of Martin's holiness.

A very interesting and instructive chapter treats of the modern mission of this humble Laybrother and affords a resumé of the past and present devotions to him in the United States. The Apostolic Letter of Pope Gregory XVI raising Martin to the honors of a Blessed, two decrees of the Sacred Congregation of Rites and the recent letter of the Master General of the Dominican Order are also included.

N.W.

Frontiers of Faith and Reason. By Vincent McNabb, O.P. 288 pp. Sheed & Ward, New York. \$3.00.

Father McNabb, O.P., has gathered together in this book thirty-five essays, published at one time or another during the past thirty years, which suggest or apply principles that can "be overlooked or set aside only to the hurt of Catholic scholarship and even of Catholic faith." Some of the essays deal with dogma, liturgy and history, but the majority are concerned with Holy Scripture. Perhaps, however, the special charm of the book consists in the adroit way in which data from all these sources are correlated in elucidating the points in question. The great principles of St. Thomas are in evidence practically throughout, and nowhere more so than in the splendid essay showing why and how the Blessed Virgin can be only the final cause of all graces, and in another containing a summary of the doctrine on the Sacrifice of the Mass.

The Scriptural essays fall into two groups. Among those dealing with general problems, we find one entitled "St. Thomas and Inspi-

ration," which, to say the least, in no way partakes of the logical construction and general clarity characteristic of the book as a whole. It is difficult to determine in this essay just what the purpose and the procedure of the author is; one is left with a sense of vagueness, not to say evasiveness. The statement (p. 53), "We can see at once that the opinion which accredited God with verbal or sentential inspiration, really accredited him with the revelation of words and sentences. It was not Inspiration but Revelation," is not at all an exhaustive or accurate description of the theory of Verbal Inspiration. Whatever theories regarding Verbal Inspiration Protestants may have developed, there is a Catholic Verbal Inspiration theory that holds not for the Revelation of words and sentences, not for mere mechanical dictation, but for a divinely *inspired free-choice* of words on the part of the hagiographer, in accord with the dictum of the Encyclical *Providentissimus Deus*, "ita scribentibus adstitit . . . ut . . . et apte infallibili veritate exprimerent." Again, in Inspiration for Fr. McNabb there seem to be but two elements—*judgment* concerning the truth and *intention to transmit*. Such a definition is not adequate: it leaves unprotected the actual transmission—a gap between intention and execution, between judgment and infallibly true expression.

The second group takes up particular problems. Father McNabb, for instance, presents evidence supporting the opinion that St. Mark himself wrote the last twelve verses of his Gospel, and data explaining the omission of Matt. xvi, 17-19 by Mark and Luke. Again, in two essays of a philosophical nature, he points out the gradual development in St. Paul's statement of Christology in the Captivity Epistles, and suggests that the doctrinal influence of St. Peter's First Epistle was very great. Perhaps the most brilliant essays are those in which the author seeks to show that, in writing his Gospel, St. John seemingly "made a selection of matter to meet the needs and answer the questions of the infant Church." Regarding the forgiveness of sin, for instance, John xx, 19-23 would readily put at ease such timid souls as might be perplexed because Matt. xvi, and xviii, 18 seemed to promise to the Apostles jurisdiction in *foro externo* rather than in *foro interno*, especially since neither passage contains an explicit mention of sin or of the forgiveness of sin. Again, John ii, 1-11 and vi, 48-54 would establish the dogma of the Real Presence by Transubstantiation for such as might find hard sayings in the less explicit testimony of St. Paul and the Synoptics. Likewise John vi, especially verse fifty-four, would add the explicit authority of Christ to the discipline of Sacramental Communion by all—a thing not even mentioned in the Synoptics and St. Paul.

Apart from the aforementioned essay on Inspiration, this is a vigorous, thought-provoking, instructive and, in many respects, original book. Unhappily, it is marred by many typographical errors and inaccurate references, which are not contained in the list of *errata*.

M.O'B.

Sorrow Built a Bridge. By Katherine Burton. 290 pp. Longmans, Green & Co., New York. \$2.50.

Sorrow Built a Bridge for Rose Hawthorne Lathrop and she crossed it with strides of masculine strength. As a child and young woman she was dainty and fastidious, but in later years she never shrank from the most extreme tests of fortitude. When she started her life work she was unheralded, criticized, discouraged and opposed, yet her courage and singleness of purpose carried her through to a merited victory. The care of the poor held in the bonds of incurable cancer became for her the occasion of exercising extraordinary virtue.

Katherine Burton's portrait of Rose Hawthorne is delightfully informal, instructive and entertaining. Rose imbibed her parents' love of God and grew up in the cultured company of Longfellow, Whittier, Emerson, Thoreau, Lowell, Alcott, the Brownings, and others. After her early childhood, her life story can be told from three momentous incidents: her father's death, her unfortunate marriage to George Lathrop, and her determination to devote her remaining years to the sick poor.

The death of her father when she was thirteen was perhaps the greatest shock of her life, for she had lost not only her father but also her idol. Her marriage to George Lathrop failed because, even though they were deeply in love with each other, George could not measure up to Rose's ideal husband—her father. Both embraced the Catholic Faith in 1891, but two years later their clashing temperaments and George's intemperance separated them. A reconciliation was effected but it was short-lived, and they went their separate ways. Rose journeyed to New York and soon found that the world was a darker place than her own soul. Horror and pity were aroused in her at the sad, neglected condition of the victims of cancer who were too poor to pay for hospitalization. Only the poor house was open to them—a frightful thought that roused her to action. Alone, she started on her journey of charity by renting a four room flat on the Lower East Side and taking in a half dozen cancerous human beings. Lack of sympathy with her work and paucity of funds did not deter her. Soon she had one helper, then a few more. By the time of her death, the Society of Servants for the Relief of Incurable Cancer, a community of Third Order Dominican Sisters which she had formed

from her helpmates at the suggestion of Father Clement Thuente, O.P., and which she ruled as Mother Alphonsa, boasted of St. Rose's Home, Cherry Street, and a large, fireproof building at Hawthorne, N. Y. In those few years, Mother Alphonsa had taken great strides, and within six years after her happy death her spirit motivated her followers to found Homes in Philadelphia and Fall River.

Sorrow Built a Bridge is the November choice of the *Catholic Book Club*. Katherine Burton is to be sincerely thanked for this factual and charming story of the life of a truly great soul, who lived to the letter her motto taken from St. Francis de Sales: "I am for God and the Poor."

M.J.M.

The Holy Ghost. By Edward Leen, C.S.Sp. 351 pp. Sheed & Ward, New York. \$2.50.

Too many Catholics neglect devotion to the Third Person of the Most Holy Trinity because of the trepidity their imaginations have engendered at the unscalable heights of such devotion. They consider it the exclusive privilege of mystics and far beyond the capabilities of the ordinary good Catholic. How wrong they are! But their misconception need not be watered and cultivated; rather let it be plucked out by the strong hands of enlightening truth. Father Leen's latest popular exposition of the profound treasures of theology, *The Holy Ghost*, will give Catholics a knowledge of the Holy Spirit, and thereby teach them to love Him and act in accord with His inspirations.

Eschewing all consideration of the Holy Ghost's activity in the Church, Father Leen treats of the Person of the Holy Spirit and of His operations in the human soul. The author of *Progress Through Mental Prayer* and *In the Likeness of Christ* simplifies as much as possible the theology on the Third Person of the Most Holy Trinity, the subsistent love of God. As all will recognize, this is a gargantuan task, but Father Leen is capable of it. He has the knowledge, he has meditated on that knowledge, and he has, to a certain degree, facility of expression. We qualify the last phrase because there are certain sections of the book which must be read very carefully in order to understand their true import, and there are others the doubtful meaning of which is cleared up a few pages later.

Except for two noteworthy instances, the entire work sparkles with brilliant applications of the doctrine of St. Thomas. Twice (pp. 28, 305), Father Leen classifies Prudence as a moral virtue; which, of course, is not so. The moral virtues are radicated in the appetitive tendencies, whereas Prudence, which directs these virtues, "is

properly in the reason (*Summa Theologica*, IIa IIae, q. 47, art. 1, c.)." The other instance which should be mentioned occurs when the author says (p. 325) that there is no gift to complete and crown the operations of the theological virtues of Hope and Charity. This is the doctrine of St. Thomas in the Sentences; but from the *Summa* we learn that the Gift of Fear perfects Hope and Temperance (IIa IIae, q. 141, art. 1, ad 3, and q. 19, art. 9, ad 1), and that the Gift of Wisdom perfects Faith and Charity (IIa IIae, q. 9, art. 2, ad 1; q. 45, art 2, c. and ad 3).

All in all, this work of Father Leen's is excellent. All who read it will do so with profit—a profit that they will experience to their soul's delight.

L.A.S.

Christian Morals. By M. C. D'Arcy, S.J. 210 pp. Longmans, Green & Co., New York. \$2.00.

Father D'Arcy, S.J., Master of Campion Hall, Oxford, has reinforced the Christian front with a reasoned, popular explanation and defense of Christian morals and the principles upon which they firmly stand. Like an experienced general who is familiar with the terrain upon which the battle is to be fought, he places his defense in an unassailable position and forces the fight to be out in the clear, over fundamentals.

Father D'Arcy shows clearly and profoundly that Christian morals are not a hemming in, a negation of man, but rather the realization of life, the making of man a human being.

Christian Morals is made up of a group of essays linked by the common aim of setting forth the sanity, truth and richness of the Christian moral life. The first eight essays, especially "The Spiritual Principle in Man," are enough to make even a materialist's soul rejoice in its creation. Human nature (a great point!) is considered as it is; and from this consideration conclusions follow concerning human dignity and what is necessary in morals for man to attain his last end. This whole section forms around the great conclusion that man must be recognized as a spiritual as well as a material being. Christianity, incorporating and transforming the wisdom of Jewish, Greek, and Roman society, would have man as he is, a little less than the angels; it would keep him from becoming little more than the beast which, knowingly or unknowingly, the isolated little modern world would make him out to be.

Father D'Arcy on every page gives doctrine that is sound and profound, stimulating and inspiring. We think, however, that he should have included an essay on the immortality of the soul, a doc-

trine whose verification is of prime importance in the defense of Christian morals.

The last three essays, "Birth Control," "Pacifism" and "A Criticism of Marx" deal with particular moral problems. They are masterly expositions, clear, to the point and sufficiently comprehensive.

Every essay in *Christian Morals* is well worth at least a second reading by everyone, and especially by those who are on the Christian firing line. It is not made up of glittering generalities, rather, it is pure ore from the golden vein of untarnishable truth. B.M.

The Dissident Eastern Churches. By Donald Attwater. 368 pp. Bruce, Milwaukee. \$3.50.

Since the publication of the encyclical *Rerum Orientalium* by Pope Pius XI on September 8, 1928, considerable interest has been manifested in the affairs of the Oriental Churches, nearly all of which are represented by parishes in the United States. In keeping with the instructions of the encyclical, Donald Attwater, Editor of the *Eastern Churches Quarterly*, has cleared the air of much of the misunderstanding that surrounds our brethren who have been outside the fold of Peter for over nine hundred years. He has gathered up the tangled threads of the separated Eastern Churches, each with its own different hue of traditions and rich variety of religious customs, and has woven them all into a unified account of Orthodoxy in the Near East.

Roundly speaking, the subject matter embraces the Orthodox Nestorian and Monophysite Churches, with their long train of more or less dependent and frequently national churches widely scattered in the Balkans, Africa and Asia, all of which, with one or two exceptions, have valid Orders and Sacraments. Besides the history of each church, Mr. Attwater gives particular consideration to its present organization and state, its bishops, lower clergy and monasticism, its dogmatic divergences, liturgy and customs, its use of the Sacraments, its calendar and penitential seasons.

The work is extremely impartial, neither extenuating nor emphasizing the shortcomings of the dissident Christians. It is clearly pointed out without prejudice or passion that it was servile dependence and excess of power in civil government, rather than dogmatic differences, that drove these churches from the divinely guided center of unity, although dogmatic differences did later seal the separatist movement. When one considers that for centuries they were walled in on all sides by Mohammedanism, thus rendering communication with Rome nearly impossible, the inevitability of schism is evi-

dent. With these facts in mind, Mr. Attwater has regarded them not as enemies to be kept at bay, but rather as brethren to be reconciled by mutual charity, a kind forbearance, and prayer.

This addition to the *Religion and Culture Series* is an invaluable asset to the libraries, not only of historians and ecclesiastical students, but also of all who have at heart the reunion of Christian Churches.

C.N.

The Liturgy of the Church. By Dom Virgil Michel, O.S.B. x-370 pp. Macmillan, New York. \$2.50.

The liturgical revival in the Church will be aided greatly by this admirable work of Dom Virgil Michel, O.S.B., editor of *Orate Fratres*. From page to page the reader realizes what a treasury of liturgical knowledge the author possesses; but, profound as the work is, its outstanding feature is simplicity. Predominant in the author's mind must have been the truth that the liturgy needs but to be exposed in its simple reality to be loved, so rich is it in meaning and beauty.

"The liturgy is essentially the Christian faith prayed; it is dogma set to prayer in the official worship of the Church of Christ under the unerring guidance of the Holy Ghost, the Spirit of Truth." It is no mere external formality, cold and lifeless, but it is the official, public, living worship which Christ unceasingly offers to His Father in and through His Mystical Body, the Church. It is the living prayer of the Church in which clergy and laity unite. The theme of the liturgy is Christo-centric; the character is divine; its foundation is the doctrine of the Mystical Body of Christ. It is one, holy, catholic and apostolic, as is the Church. It revolves around the Mass, and from the Mass draws its life and meaning. Next to the Mass, the Sacraments are the most intimate expression of Christ's power. The Sacramentals, the Divine Office and the Chant also play their parts.

We cannot too heartily recommend Dom Michel's *The Liturgy of the Church*. A truer appreciation of Catholic life will certainly result from an attentive reading of it; love of Christ in His Mystical Body will be inspired; greater union with Him in the liturgy will be sought after.

E.D.F.

What Man Has Made of Man: A Study of the Consequences of Platonism and Positivism in Psychology. By Mortimer J. Adler. xix-246 pp. Longmans, Green & Co., New York. \$3.50.

Four lectures delivered in Chicago before the Institute of Psychoanalysis constitute the occasion for this latest philosophical contribution of the ardent Thomistic scholar, Professor Adler. Intended as

discussions of methodological problems in relation to scientific procedures of psychoanalysis, it is not surprising to find that the author insists on a return to fundamentals by a sharp analysis of the relation between philosophy and science. As an outstanding Thomistic scholar, Adler maintains that the return to fundamentals cannot be dismissed as "a nostalgic return to the dead past." Of course Philosophy did not end with Aquinas. The idea of a closed system is stifling to men of broad vision. For a genuine philosopher, the study of Thomism is the opening up of new horizons to the human mind. One can be a Thomist "only by being a philosopher facing contemporary issues in the light of reason and experience . . . and through being respectful of the tradition of human knowledge wherever it bears witness to the truth—as did Thomas Aquinas (p. XIX)." The direction and principles are our intellectual heritage, the application to vital needs is our task.

The lectures in *What Man Has Made of Man* are reprinted in the schematic outline form in which they were delivered before the Institute. This was a sad mistake, for, while the author has captured the value and spirit of philosophical analysis, the reader is captured and caught in a maze of divisions and subdivisions that is at first bewildering and then offensive. The charm and ease of Adler's prose is lost. Appended to the lectures, and constituting by far the philosophical value of the book, are one hundred ten pages of notes that comprise a miniature encyclopedia of philosophical psychology. There is no attempt at a vain show of erudition, but rather the conviction is given that scholarship is a great advantage to a mind that looks at the totality of things. Without the synthesis afforded by wisdom, knowledge and the collection of facts is mere charlatanism. In studying this work the reader and student should consider the lectures and notes as an integral unit. Examined in this light one can trace clearly the analysis of five problems: (1) the distinction and relation of science and philosophy; (2) the location and value of the History of Psychology and of Philosophy in the field of knowledge; (3) psychology in its two dimensions, experimental and rational; (4) scientific psychology in its division into psychometrics and psychoanalysis; (5) an examination of psychoanalysis in the two aspects of the unconscious and repression.

A capable Thomist, Professor Adler has applied Thomistic principles to his treatment of these five theses. Inaccuracies of expression rather than in basic meaning startle the reader and should have been avoided. The lectures and notes dealing with the unconscious and repressions deserve special mention. The general analysis of

habits is thoroughly Thomistic and extraordinarily well done. Habits in relation to the preconscious and the unconscious is a distinct contribution to philosophy and psychoanalysis. This is a concrete example of the application of Thomistic principles to new problems. However, contrary to the intention of the author, his analysis of repression in relation to habits is questionable and definitely un-Thomistic. All repression (in the Freudian sense) is for a Thomist an abnormality. Fundamentally it is a dishonesty, a refusal to recognize a habit for what it is. Adler's discussion is misleading, for it stops short and leaves the way open to fatal consequences. If repression is limited to his statements, then all those who are attempting to establish a set of habits in the construction of a life of virtue are neurotics. Conscious repression for Thomas Aquinas is a necessity in the exercise of Christian virtue. It is unconscious repression that has all the dangers outlined by Freud. Granted this, it cannot be maintained that habits retain their energetic efficiency even when not used. Entitative habits may retain their efficiency, but not operative habits, for lack of exercise leads to their disintegration. Adler's analysis of repression could have been stated: "Repression is had when the will moves the reason not to consider the objects to which the passions tend, and at the same time pushes the passions (*hypocritically*) towards these objects (italics ours)." In short, repression is the refusal to recognize the nature of a habit while agreeing to its operation.

Professor Franz Alexander of the Institute of Psychoanalysis has written a unique introduction in which he states that the conclusions, approach and whole outlook of the author are diametrically opposite to his own.

What Man Has Made of Man abounds in typographical errors and lacks an index, the inclusion of which would have been a valuable help to the student.

D.B.

The Destiny of Man. By Nicolas Berdyaev. Translated from the Russian by Natalie Duddington, M.A. 377 pp. Charles Scribner's Sons, New York. \$5.00.

Berdyaev is a writer whose words have provoked a great deal of comment and some controversy. When *The End of Our Time* appeared some hailed him as the prophet of a "new Middle Ages." On other occasions, he has been condemned for rejection of authority, and his Christianity labeled "confused and vague." Few, perhaps, are willing to accept Berdyaev's philosophy in anything near its entirety, yet many are attracted by his thought; hence *The Destiny of Man*, recently translated into English, seems assured of a large reading public.

At the outset of his work on man's destiny, Berdyaev seizes upon the distinction of "good and evil" as the dominating factor in human moral life, and seeks to determine its origin. He affirms that the distinction must be due to the Fall, which in turn posits in man a certain "meonic freedom." Good and evil are correlatives which come into being together and disappear together. "The world proceeds from an original absence of discrimination between good and evil to a sharp distinction between them and then, enriched by experience, ends by not distinguishing them any more (p. 47)." To show how man is to be freed from the fatal distinction of "good and evil," the author discusses morality "on this side of good and evil" under the headings of the ethics of Law, Redemption and Creation. As for law, he dwells on its impotency, opposing to it the freedom of the "spirit." He extols the Gospel as containing an ethic of redemption and of grace, responding to man's longing to be freed of the distinction of good and evil. Finally, the ethic of Creation brings Berdyaev to a favorite theme, already developed to some length in previous writings, notably in *Freedom and the Spirit of Man*. It is in creativeness, a kind of triumphant energy, that man expresses his liberty and realizes in himself the plenitude of divine life. An anthropology is at the basis of such an ethical conception; and man is conceived as a *microcosmos*, and also as a *microtheos*. It is because there is an eternal humanity in the Divinity that there is something of the divine in humanity. The *theandric* aspect of a very dynamic Christianity is seen in a double movement of God towards humanity and humanity towards God, in which movement man becomes a "free creator" with God.

Berdyaev then passes on to some concrete ethical problems which he examines in the light of his philosophy. Here we find observations that are acute, others rather fantastical. The concluding section is "Of the Last Things." Paradise signifies the definite triumph of the ethic of Creation; it is "beyond good and evil." Hell in the traditional sense is rejected, for Berdyaev cannot see a reconciliation between justice and the other attributes of God. However, there is left a subjective hell.

Only a sketchy view of Berdyaev's elaborate structure has been given. Space does not allow a fuller exposition of his thought, but some of its weaknesses ought to be indicated. When the author says (p. 95) "The optimistic and intellectualistic psychology of Thomism according to which man seeks bliss and loves himself . . . is a hedonistic view which can no longer be defended," he renders the destiny of man and all man's action inexplicable. If the statement

that follows shortly, "Man is a creature that torments himself and others and derives enjoyment from it," is advanced in support of Thomism's rejection, the argument must be styled naive. The "spirit" is magnified above the law to the extent that law and order are not given their true and necessary place in society. Berdyaev's criticism of ecclesiastical marriage legislation reveals a misunderstanding of the social elements involved. The virtue of hope receives a blow, when sufficient stress is placed on the cosmic character of religion as to make personal salvation indifferent. Finally, Berdyaev's explanation of the distinction of "good and evil" and its import is not acceptable to the Christianity of tradition.

Undoubtedly, *The Destiny of Man* is of interest for the vigorous, deep thought it contains. To those who wish to study the Russian mind or to understand more clearly the Orthodox *gnosis*, it is of especial value. But those who are searching for the destiny of man, as it really and objectively is, may with greater profit look elsewhere.

J.C.M.

John Wesley in the Evolution of Protestantism. By Maximin Piette, O.F.M. xlvi-569 pp. Sheed & Ward, New York. \$5.00.

Unique among authoritative studies of Protestant religious founders is this scholarly and sympathetic appraisal of John Wesley by the eminently learned French Franciscan, Maximin Piette. Having come from the excellent historical workshop at the University of Louvain in French, its surpassing value was immediately acclaimed by the French Academy, and, Methodism being mainly a religion of English-speaking countries, the work was entrusted to Rev. J. B. Howard for translation. Dr. H. B. Workman, English Protestant authority on Methodism, and Most Rev. Francis C. Kelly, Bishop of Oklahoma, both of whom write appreciative forewords, praise the work of translation. The former says that "it would be difficult, judging from its smooth running, to think it is not a work written originally in English."

Since it is his intention to follow the emergence of Wesley and his religion from the womb of evolutionary Protestantism, Father Piette goes back, quite rightly, to its origin in 1517. This entails not only a review of Luther, Zwingli and their direct spiritual progeny, but also a study of the Anabaptists, of Nationalism, and of Calvinism, all of which came as a reaction and were the first fruits of the Reformation's wild cross-pollination on the field that was Europe.

After pointing out the rather surprising lack of genuinely critical monographs on the life of the various sects, Father Piette ably treats

them all, so far as historic fact allows, giving the primacy of importance to Calvinism. The second section of the work, concerning Protestantism in the eighteenth century, pleads for an unbiased view of that flamboyant hundred years of great progress in science and equally great decay in morals. Then, narrowing the study to the country of Wesley's birth, there follows what is probably the finest concise survey now available of the religious forces then current in England.

Only after this minute preparation is John Wesley's movement proper taken up. The home circle at Epworth is revealed where we see the serious-minded child, John, influenced by geographical and social surroundings, by his earnest, plodding father (a Church of England Minister) and, more intensely, by his fervent Christian mother. Life at the University follows, where John, amid adverse circumstances, reads the *Imitation* consistently and develops his interior life. Two years of parish work precede ordination to the Anglican ministry before there is instituted, under Wesley's leadership, the "First Oxford Movement," which was contemptuously nicknamed "Methodism" by a student. On his subsequent visit to Ogelthorpe's colony in Georgia, John Wesley "scarcely ever came into contact with the Indians," much less converted any; but he did learn, from the hands of jealous white men, what persecution, disillusionment and bitter disappointment meant. Study of the Moravian Pietists was the last phase of his education before he launched, with the aid of Whitfield's powerful preaching, the "Revival."

The less perfect part of this book is contained, as Dr. Workman points out, in the chapter on the recent development of Methodism, which the author treats in the last section along with Wesleyan theology and Methodist organizations. Typographical errors, and peccadilloes like the following, are few: "Cujus regio illius religio (p. 38); Cranmer granted the *divorce* to Henry VIII (p. 45); and "The Institution of a Christian Man" (p. 504). But the translator has shied away from the tedious though helpful making of an Index. However, the splendid analytical table of contents partially offsets this omission. Eighteen pages of bibliography and eighty-six pages of notes are included, not to overawe or frighten the reader, but as a real aid to the text.

F.R.

The Crisis of Civilization. By Hilaire Belloc. 255 pp. Sheed & Ward, New York. \$2.50.

At present our Western civilization is in a very precarious state. Beset by tremendous economic ills and, what is worse, having come to a state where moral standards are in the main disregarded, it is in

grave peril of disappearing. Mr. Belloc, as a physician, examines the ailing patient and sets down his diagnosis in the *Crisis of Civilization*.

Our culture is primarily a Catholic one. It was the Catholic Church that rescued what remained of the Graeco-Roman culture and infused into it a new life, a Christian life. Despite attacks from without, it continued to develop this culture. To it we owe the foundation of many of our great institutions, such as the University. It produced a system of philosophy which has never been surpassed. It brought stability to a society that was dying. But there came a break-up, due to the movement called the Reformation, and though the Church, the source of our culture, survived, yet it suffered great damage. Now no longer was there unity of belief upon which culture had hitherto been based, but there was sown the seed of the movement that today imperils our civilization.

"Heretical disputes and distortion of certain Catholic doctrines produced Capitalism, and a consequent indifference to those doctrines confirmed it." Belloc admits that Capitalism and such evils as usury existed previous to the Reformation, but then there had been adequate checks. The common code of morality based on definite doctrines was an acknowledged force in those times. The system of the Guild served admirably as a barrier to the concentration of the powers of production in hands of a few. The Reformation, denying the doctrines upon which this morality was based, paved the way for the Capitalistic State. This progress has gone on unimpeded up to the present until today we have a society of politically free but economically dependent people, a society which is in revolt against the injustices imposed upon it. The danger is that, unless guided, it will destroy rather than cure.

In face of such danger we cannot shut our eyes and let things take care of themselves. We must frankly examine the situation and then bestir ourselves to set things right. Along the entire front the enemy will engage us; we must be prepared to fight back.

Naturally it is necessary to point out the ugliness of the Communistic system. This is important, but not sufficient. People who are being starved look for more than intellectual criticism. They want something tangible to relieve their wants. This requires a definite program. To this point the author devotes the last portion of his work. The suggested plan, interesting and practical, deals with the root of all the trouble.

The *Crisis of Civilization*, delivered in lecture form at Fordham University last term, one of Mr. Belloc's best books and the Septem-

ber choice of the *Catholic Book Club*, is a warning that the time for concerted action is at hand. It should be read and thoughtfully pondered.

It would have been a more useful book had Mr. Belloc not neglected to include a table of contents, chapter headings, indices and, as usual, a bibliography.

C.T.

A Reporter at the Papal Court. By T. B. Morgan. 310 pp. Longmans, Green & Co., New York. \$3.00.

Pope Pius XI and World Affairs. By Wm. Teeling. 320 pp. F. A. Stokes, New York. \$2.50.

These two books are at times closely related in subject matter but their viewpoints are world's apart. Mr. Morgan, a non-Catholic, manager of the United Press in Rome, has written an almost purely objective account of the Papal Court and the activities of Pius XI, whereas Mr. Teeling, Chairman of the Catholic Emigration Society of Great Britain and also a newspaper man, proves himself an alarmist and a patron of sensationalism in his treatment of the political side of the Pope's life and the position of the Catholic Church in most of the major countries of the world.

Mr. Morgan, who has been in Rome eighteen years as a reporter and who obtained the only exclusive press interview ever granted by Pius XI, surrounds the central figure on his canvas with the colorful background of the Papal Court and the pulsing life of the Vatican State, which, although no larger than an ordinary eighteen-hole golf course, has all that is finest in a great nation.

From Mr. Morgan's vivid pen there emerges a well-rounded, human picture of the Pope, a clear, adequate, interesting story of the work and grandeur of the Papal Court, and a true description of the Vatican State's life and character. Most of us, when thinking of the characteristics of Pius XI, recall his brilliant mind and scholarly accomplishments, his world-renowned achievements as an Alpinist and his virile courage in the face of difficulties; but we seem scarcely to notice his apostolic work among the poor, his understanding nature, and, above all, his Christ-like affection for children. Mr. Morgan details all these shades of the Pope's character with a knowledge that comes only from intimacy; yet there is no boasting of his intimacy, but only honesty and straight-forwardness.

The only defect to be found in the work concerns the procedure to be followed in choosing candidates for the episcopal office in the United States. It is only a minor flaw; and, after all, Mr. Morgan is not writing a treatise *De Jure Ecclesiastico Americano*.

Pope Pius XI and World Affairs is dedicated "to those Catholics

who have faith in the future of Democracy." And on the last page we read: "It is surely a tragedy that the teachings of Catholicism should seem to be combined with a background of a political national doctrine, . . . namely Fascism." That is the whole tenor of the book; the fear of Italian influence runs as a thread through it. Hiding behind the camouflage, "it seems," and "many people think," Mr. Teeling time and again accuses the Vatican of being Fascist and pro-Totalitarian. This English antipathy for things Italian soon becomes most tiresome, and at times leads the author into real error. For example, he speaks of the Pope's indifference to the moral question raised by the Abyssinian campaign (pp. 4, 138). Does Mr. Teeling forget that Pius XI, preaching in St. Paul's Without the Walls to a soldier-congregation, made a stirring plea for peace? And is he sure that the Vatican's letters were not opened by the Italian government during the World War (p. 120)?

The other main fault of this book (published in England under the title *The Pope in Politics*) is the author's ingenuity for imputing motives and reading minds. For example, we quote: "To counteract western influence, which is not considered very good for the Church, . . . the Pope . . . had hoped . . . to arrange . . . a reunion with the Orthodox Churches . . ." (pp. 3, 4)." Again, "he [the Pope] was becoming daily more frightened of the growing influence, in the councils of the Church, of the United States and the New World as a whole (p. 128)." Finally, the *dénouement* of Cardinal Pacelli's visit: "It must have dealt with Rome's fear of a Church in America becoming too powerful and too wealthy . . ." (p. 168)." There is some just criticism of the United States, but the dangerous American is greatly exaggerated.

Mr. Teeling is laboring under the delusion that American Cardinals cannot reach Rome in time for the next Pope's election, but this point was settled March 1, 1922, when Pius XI issued the Motu Proprio, "*Cum proxime—*," which extends the time for the opening of the Conclave to fifteen and even eighteen days after the death of the Pope. Hence the possibility of American Cardinals not arriving in time is not "a vital question (p. 156)."

The author maligns the American Bishops when he says (p. 162): "In spite of the Pope's suggestion, they meet regularly once a year." The Bishops of the N.C.W.C. are permitted to meet every year, and the Inst. S. C. Consistorial, July 4, 1922, leaves it to the Bishops to see whether the meeting should be held after longer intervals.

We have confined our criticism for the most part to the author's

treatment of the Vatican's relation to the United States, but there is evidence of superficiality in his remarks about the other major countries.

We are sorry that Mr. Teeling did not make better use of his knowledge of *Pope Pius XI and World Affairs*. If he had eliminated all conjecture and innuendo from his work, he would have presented to the Catholic and non-Catholic public a good picture of the scope of the Church's activity.

J.M.

Shakespeare's Philosophical Patterns. By Walter Clyde Curry. xii-244 pp. Louisiana State University Press, Baton Rouge. \$2.75.

In *Shakespeare's Philosophical Patterns*, Walter Clyde Curry, professor of English in Vanderbilt University, presents an essay designed "to indicate how Shakespeare came to participate in the philosophical traditions of his time and to illustrate his employment of inherited concepts as philosophical patterns of his dramas (p. vii)." To particularize his study, he has selected as concrete examples two of Shakespeare's most popular plays, *Macbeth* and *The Tempest*, and has subjected them to an analysis along the lines suggested above.

Macbeth is characterized as fundamentally medieval and Christian. To begin with, the age of Shakespeare was certainly influenced by medieval philosophy. The myth (not unknown today) that the sixteenth-century rebirth was accomplished without a participation of philosophical concepts elaborated in the Middle Ages is rejected by the author as born of prejudice and nourished by ignorance. Contemporary works, such as the Anglican Richard Hooker's *Of the Laws of Ecclesiastical Polity*, to mention only one, clearly reveal a scholastic background; and the terminology of Scholasticism is found in abundance in Shakespeare's vocabulary. It remains, then, only to be shown how medieval philosophy was employed by Shakespeare to integrate the contents of *Macbeth*.

Mr. Curry regards *Macbeth* as a vivid study of the ravages of external and internal evil. The demons "who ensnare human souls by means of diabolical persuasion, by hallucination, infernal illusion, and possession" are external forces of evil. These forces of evil are most impressively represented in the dramatic symbols of the Weird Sisters, who may accordingly be understood, not as mere witches of a popular superstition, but as apparitions produced by devils. All the diabolical operations in the play fall within the natural powers of demons as set down by St. Thomas Aquinas. Mr. Curry asserts that the Angelic Doctor's explanation of fallen angels' activities cannot be called superstition, for "even a congenital Methodist, such as the present writer, must recognize that it is a superb rationalization (p. 76)."

The ravages of internal evil are studied in Macbeth himself. Endowed with free will and seeking happiness, Macbeth succumbs to inordinate passion, chooses evil under the appearance of good, and progresses in sin in a manner corresponding to the Scholastic explanation of man's moral life. The author establishes this conclusion by a careful and minute scrutiny of Macbeth's words and actions.

The second part of the book purports to show that *The Tempest*, on the other hand, is essentially classical and pagan in spirit. The method of procedure is similar to that followed with regard to *Macbeth*. Plausible argument reduces the action of *The Tempest* to the functioning of Neo-Platonic theurgy—Prospero being the theurgist, i.e., the scientist who sets about to control the activities of nature through the subjugation of its guardian spirits to his will.

An appendix on "Patterns" is interesting and instructive, though exception may be taken to the universality of the statement that a wise author does well to avoid the use of his own philosophy as a pattern for his artistic creations. Mr. Curry fears lest the artist should thus turn prophet and subordinate dramatic content to the demands of his philosophical pattern, or become monotonous by always striving to wrench diverse materials into the same mould. These are not idle fears, yet it may be suggested that an author who has a true philosophy, that is, firmly grounded in objective reality, should, by using that philosophy as a pattern, be able to portray life with more richness and greater understanding. At the same time, that philosophy should be able to serve as the pattern for a great variety of artistic productions without entailing monotony, just as in nature the same realities can underlie lives that are poles apart.

Mr. Curry's investigation of philosophical patterns has been carried on in a critical fashion. He has made an earnest effort to be clear and fair, and nowhere is this more apparent than in his treatment of Scholasticism. To students of Shakespeare, then, it is a pleasure to recommend the work as a contribution to Shakespearian scholarship.

J.C.M.

Brother Petroc's Return. By S.M.C. 249 pp. Little, Brown, Boston. \$1.75.

There is a certain type of novel which is soon forgotten, if for no other reason than that it can be read through at a single sitting. This book can be read through at a single sitting but it is extremely doubtful whether it will soon be forgotten. For *Brother Petroc's Return* is a beautiful tale, and one which will receive the thoughtful consideration of its delighted readers and serve them as a source of meditation. It exemplifies in a manner most intimately Christian and Catholic the

words of the composer, Gluck, in the preface to his *Alceste*: "Simplicity and Truth are the sole principles of the beautiful in Art."

The story itself is based upon a miracle (the reasonableness of which will hardly so much as be questioned by the reader). Petroc, a Benedictine in Deacon's Orders, of the Abbey of St. Brio in Cornwall, has to all appearances died of shock during the sorry days of Edward VI. Some four hundred years later, when his Order has again taken possession of its monastery, the "young" monk is "resurrected". The remainder of the book is concerned with the subsequent experiences of Petroc and of his difficulties in adapting himself to the tempo of modern life—and, more especially, of modern, post-Reformation spiritual life. To reveal anything further of the story, and especially its climax, would be to do the prospective reader an injustice. This novel must be read.

S. M. C. has accomplished in *Brother Petroc's Return*, the *Catholic Book Club* selection for October, an exceptionally fine piece of work, and, as a brilliant beginner, deserves every manner of encouragement. May she continue as she has begun. M.B.

The Man Who Was Chesterton. By R. T. Bond. 801 pp. Dodd, Mead & Co., New York. \$3.00.

G. K. Chesterton's Evangel. By Sister Marie Virginia, S.N.D. 245 pp. Benziger Bros., New York. \$1.75.

Many anthologies of Chesterton's works might be made. That made by Raymond T. Bond was planned for general reading, and admirably fulfills its purpose. Many of Chesterton's best essays are here, new essays and old essays, serious essays and mirth-provoking essays. There are essays on travel, on economies, on government, on jazz, on history, on lying in bed, on philosophy, on almost everything except religion. Father Brown is here, in five delightful stories, and there are other short-stories besides. G. K.'s poetry, which may outlive his prose, is well represented, beginning, of course, with the famous *Lepanto*.

We cannot quarrel with a compiler of Chesterton's non-religious works, especially when such an excellent selection as the present is made. But it must be pointed out that the book is not properly named, for the man who was Chesterton, first, last, and all the time, was a religious man. His religious writings represent the highest flowering of his thought, and he would be the first to call the rest straw in comparison. Despite this matter of its name, the book is a genuine addition to English letters.

We turned to *G. K. Chesterton's Evangel* thinking that perhaps here we would find the key to the real Chesterton, for it is heralded as

an attempt "to appraise him as a private character and to interpret the influence of the supernatural Mysteries of Catholicism in all he wrote and all that he was." But we were sorely disappointed.

The authoress labors over lengthy disquisitions on sundry points of Catholic doctrine and illustrates them from the life and works of Mr. Chesterton. Our jolly journalist, however, is too often lost in the maze; for, whether the doctrine was supposed to be pegged onto him or he on the doctrine is not always easy to ascertain. At any rate, the result is tiresome.

It is difficult to understand the statement (in the Foreword) of as fine a scholar as Father Leonard Feeney, S.J., that this is the one book about Chesterton which would please him most, were he alive to read it. At best, the work is superficial, a quality G. K. C. despised. The authoress seems to know her "Mysteries of Catholicism" and Chesterton, but she fuses the two very poorly.

F.M.

The Minstrel Boy. By L. A. G. Strong. 300 pp. Alfred A. Knopf, New York. \$3.75.

This book is a literary portrait of Tom Moore written by a very capable Englishman, who has more than a fair share of Irish blood in his veins and a good deal of skill in his pen. Both combine to make *The Minstrel Boy* an outstanding biography, factual, interesting, sympathetic and informative.

Tom Moore's life and character were full of complexities. An Irishman, he spent the greater part of his life in England; thereby he aroused sharp criticism from his fellow-countrymen. He sang of Ireland's glory and sufferings in a manner never equalled before or since, yet he sang them to his English friends in London drawing-rooms. He was firm and eloquent in his denunciation of Britain's harsh treatment of Ireland, yet he accepted a government post and, in later life, a government pension. He was a Catholic and gave to the cause of Catholic Emancipation his full support, yet he quarreled with O'Connell and was prone to rebuke his co-religionists scathingly for petty reasons. He often vowed that nothing under the sun could ever make him become a Protestant, yet his personal allegiance to the Church was fitful and capricious. These facts have made Moore many enemies; and, though Mr. Strong essays to defend him, he does not overlook Moore's faults. His book is all the better for it.

As a writing man, Tom Moore was preëminent in his day, enjoying the admiration and friendship of Scott, Byron, Wordsworth and other important literary figures. He tried his hand at other things besides poetry, proving himself a skilled artist in biography, satire

and criticism. His fame rests, however, on his poetry, particularly, the *Irish Melodies*. These, according to Mr. Strong, are the finest things of their kind in the language, and there are few indeed who will disagree. On this point, Mr. Strong wisely insists that the lyrics of the *Melodies* must always be considered with the airs to which they were written, because Moore penned the words with the tunes in his ear. Hence, to judge the lyrics separately would be unjust to the poet.

Tom Moore's principal characteristic was his gaiety. Fate brought him many sorrows—all five of his children died before him—but he always saw the bright side of things. He had a remarkable capacity for making and keeping friends. Acclaim greeted him continually, but the only tributes he valued were those given him by humble folk. The poor people of Ireland took him to their hearts from the very first, and there were few thatched roofs in Erin that did not proudly shelter copies of the *Melodies*. He played a part in fashioning the destinies of his native land because he gave voice to its glorious past and inspired grand hope for its future.

The Minstrel Boy should make Tom Moore better known and better loved today. His fame has faded greatly even in the Ireland he loved so much. But the world still listens when his songs are sung, and Mr. Strong's book serves the admirable purpose of acquainting the world with the life-story of the Irishman in whose heart those songs were born.

P.H.

Young Henry of Navarre. By Heinrich Mann. 585 pp. Alfred A. Knopf, New York. \$3.00.

Here is a novel that moves with an epic stride. Its theme sweeps across the panorama of Catherine de Medici's dissolute court, gathering within its embrace the follies and futilities, the sins and perversions of a weird, arresting, exciting but tainted regal horde, who thronged the palace of that irrepressible matriarch. Her feeble son, Charles IX, it reveals clearly with all his petulant protests against her canny domination. Her fickle daughter, Margot, erudite and erotic though she was, emerges vividly to assume that vital rôle which was hers during that era. But no more throbbing and impressive a person is wrought than Henry of Navarre, which is as it should be, since he is the hero.

Henry the youth is the author's favorite, consequently he is depicted as a noble and idealistic young man, beset by a wily mother-in-law and a casually faithful wife. But Henry triumphs over both; romantically, no doubt, but really neither as nobly nor as ideally as

Herr Mann intimates. Unconsciously he asserts that Henry was no better morally than his Catholic contemporaries at the Parisian court. Mann even reveals that Huguenot Henry sinned as much as he was sinned against, despite his thesis to the contrary, as the mere recital of Henry's amours and intrigues indicates.

Furthermore, for Mann Protestantism is a righteous creed menaced by the evil Catholic nobles of France. Had Mann been objective towards the both religions which then threatened to create a war in France, he might have had the decency to allow Catholicism quarter to defend itself. But no quarter is given in this book. On the contrary, both the Catholic clergy and laity are continually stabbed by his vitriolic pen. He threads his narrative with the conviction that Catholics are evil; so much so that it never occurs to him that they were wicked despite rather than because of their Catholicism.

It is difficult to understand why Mann thus treats this subject, particularly since he is now posing as a martyr himself in protest against Nazi despotism which has destroyed tolerance and justice in his native land. His apparent appreciation of liberty and honesty should have urged him to study with an open mind that stained era in which the Saint Bartholomew's massacre rose as an enduring climax. Then Mann might have spent some of the frankness which he exhausted upon his characters in a just appraisal of the religious environment of those times. Consequently, this novel would have been more truthful than titillating, and its readers would have been delightedly borne upon its epic surge, conscious that they were enjoying a masterpiece instead of a doctrinaire's protest against impregnable Catholicism.

B.L.

Eight Decades. By Agnes Repplier. 304 pp. Houghton Mifflin Co., Boston. \$3.00.

Agnes Repplier's essays are never otherwise than interesting. Her charming style alone disarms any antipathy towards them. Within *Eight Decades* she has selected some of her more famed pieces, which not only entertain but instruct. She induces a mood of enthusiasm for the simpler things of life, for instance, when she discusses Horace and the Sabine farm. She evokes some of the bleak and unrelenting atmosphere which surrounded the Puritans while she explains the motive-forces which shaped their lives. Then she castigates quite caustically the chicanery lurking behind diplomatic overtures as she analyzes 'moral support.' Again, she dwells delightfully upon the independence of the grocer's cat. These are but a few of the varied subjects which Agnes Repplier unfolds within *Eight Decades*.

Her eight pithy, autobiographical episodes which preface the book summon for herself the well merited distinction of being the *grande dame* of American letters, since Edith Wharton no longer lives to bear that title. Furthermore, they reveal her communicable happiness and enthusiasm about the lengthy life which she has lived. With feminine graciousness, she thrusts upon the reader, through the disclosure of her own life's span, an enriching experience which alone should make the book worth the reading.

Anyone who enjoys penetrative and deft writing should not be denied this book. Nor should those who are particularly interested in history and literature ignore these pieces of consummate delight and subtle scholarship. It is needless to say, perhaps, that there devolves upon erudite Catholics the obligation of reading *Eight Decades*, since it is a significant achievement by a most eminent and skillful Catholic writer.

B.L.

Gael Over Glasgow. By Edward Shiels. viii-357 pp. Sheed & Ward, New York. \$2.50.

If a gifted writer were all that was needed to produce an artistic novel, we would have one in this book, or nearly so. Vividly and colorfully does Mr. Shiels write of young Brian O'Neill, who is an apprentice mechanic on his way to becoming an engineer when the great depression hits Clydebank, the shipbuilding yards of Glasgow and birthplace of some of Britain's mightiest ships. Laid off from work shortly after finishing his apprenticeship, Brian is forced to remain idle for some years, save for a brief job, which he loses by going out in the general strike. Though his friends and companions are embittered by a like experience, he manages to keep his spirit. How he did, and what happened, is the story, unfolded in a workingman's environment, with its joys and sorrows, and its own outlook.

But to be truly great, a novel, since it is the product of a fine art, must be truly beautiful; and to be Catholic, supernaturally beautiful. The beauty which should be its ultimate goal must be the "splendor of order." And since this order means and can only mean God-given, intellectual order, there is little danger while pursuing this end of falling into the art-for-art's-sake heresy. For this order implies truth with its variety, integrity, proportion and unity; while the splendor is, as it were, their brilliant glow radiating from their imposition on matter, be this words, sounds, marble, actions, etc.

Though this work presented by Mr. Shiels is for the most part true and makes splendid reading matter as such, it is not true to the essence of an artistic novel. It lacks proportion and harmony prin-

cipally. For example, huge slabs of solid reasoning are set among delicately wrought emotional scenes. To give an apparent reason for their juxtaposition, the author resorts to a lyrical strain, which, besides being slightly tiresome, brings in a note of falseness: either this reasoning is supposed to be that of the character, who, however, from other indications, is incapable of it; or it is the reasoning of the narrator, who, setting aside his art of novel writing, preaches his social philosophy. The results are obvious. Not knowing his end he missed his means: many characters are mere word impressions; dramatic scenes are often without point; religion is inserted violently where it may be effective; progressive development of time is ignored; changes and events occur that strike the reader like a cold douse; and the *deus ex machina* is far from satisfying.

There is only one reason for this apparently harsh and cruel criticism. It is given with the hope that Mr. Shiels will in his future work guide his gifted pen by more exacting, objective norms than he has done in this book. That this is a good book there is not the slightest question. Only the neglect of artistry kept it from being a truly great novel.

A.J.M.

DIGEST OF RECENT BOOKS

Books like **Realization: A Philosophy of Poetry** are few. Unlike many writers, who satisfy themselves by giving a cumulation of old opinions, Father Hugh McCarron, S.J., rejects all former opinions and sets out anew in search of a fundamental understanding and definition of poetry. He sees, and tries to make us see, poetry as something real, springing from the roots of things, not as something artificial hanging from decorated branches. The book is highly suggestive and provocative of thought, and breathes at all times the refreshing air of originality, even individuality; but this is not always to be commended.

Those who choose this book for light reading will be deeply disappointed. It requires concentration and careful thought to follow the author along his individual line of procedure. His style is elliptical not only in construction but in content as well. He leaps so rapidly from one idea to an altogether foreign one that it is often necessary to go back hound-like to find the trail. This bewildering style is aptly suggested in the vague chapter titles and is all too present in the clumsily constructed sentences. It is to be regretted that a book containing so much that is fundamental and useful has not been more clearly expressed. (Sheed & Ward, New York. \$1.75).

Shaw, George V. Bernard, by J. P. Hackett, is an analysis of the Jekyll-Hyde character of Mr. Shaw. George is the exponent of a vague Creative Evolution and a fanatical prophet of a formless and meaningless deity which he calls the Life Force. This "infinity of aimless shooting out" has been striving to achieve by means of evolution that perfection which is eternally its goal; but it never quite reaches it, and so the process goes

on *ad infinitum* round and round the fatal enclosure. It is the duty of man, teaches George, to coöperate with the Life Force by trusting some blind intuition. George is so thoroughly immersed in his deity that all his lectures, plays and essays are directed to bringing his fellowmen to worship at the shrine of his growing, synthetic god. Bernard, on the other hand, is the man himself, thoroughly honest in his beliefs, with an appeal to the imagination rather than to abstract thinking, and possessing a personality that radiates so bracing a kindness that, like Ellen Terry on first meeting, few can resist calling him "Bernie." We believe that Mr. Hackett has succeeded in giving an impartial estimate of a charming gentleman and a professed, impudent enemy of thought. Perhaps, however, he overestimates the influence of Shaw's philosophy. The world has not gone the way it has because of Shaw; rather, we think, Shaw merely has voiced some of its silly notions. (Sheed & Ward, New York. \$2.00).

Had Léon Bloy's *Letters to his Fiancée*, Jeanne Molbeck, the daughter of a Danish Protestant writer, been merely love letters, this book would hardly be more than an extremely bizarre love story. However, that is far from being its characteristic. For besides breathing the tenderness and devotion of an intensely spiritual man, these letters contain the story, in every one of its details, of how he lead the woman who was to become his wife to the portals of the Catholic Church. He insists that he cannot force her to accept his faith; but under his gentle direction and tutoring she came gradually to understand the "Absolute" that made Léon Bloy the fiery spirit he was. The Introduction by Barbara Wall, who has given us an excellent translation of the letters, affords a glimpse at Bloy's character, but it would be well to read a fuller account of his life before taking *Letters to his Fiancée* in hand. For to read these letters without knowing the man who wrote them is to leave oneself open to a dislike of the "pilgrim of the Absolute" who loathed everything mediocre, but, above all, mediocre Catholicism. (Sheed & Ward, New York. \$2.00).

Sheed & Ward has made available in attractive brochure form Etienne Gilson's thought-provoking address **Medieval Universalism and its Present Value**. Speaking at the Tercentenary Conference at Harvard, a university which has cited him as "an expounder to these chaotic days of the serene and ordered philosophy of the Middle Ages," Gilson appropriately singled out an aspect of medieval thought and culture of which the modern world is sadly in need—the deeply-rooted conviction that truth is not true for a certain civilization, but belongs to mankind as a whole, is universal in its own right. It is forcibly shown that a return to the true idea of truth is the way to mental liberty. Unity in a philosophy of realism, that affirms that what is, is, and of personalism, that sees men as more than a mere group of individuals, is the natural safeguard of mankind against the encroachments of the Totalitarian State. (New York. \$0.35).

Wedlock, by C. C. Martindale, S.J., finds itself in a world that needs such literature badly. Today, our Catholic people are face to face on all sides with talk of abortion, sterilization and euthanasia; too seldom do they see in print an *ex professo* treatment of the truly sublime foundation of Matrimony and of its supernatural character. These conferences, delivered at Farm Street Church and now supplemented with helpful notes, cover the whole spiritual side of marriage: its institution, elevation to the dignity of a Sacrament, and its indissolubility; the incorporation of the married couple with Christ by means of Grace, and the similarity of the spiritual unity in Christian marriage to that which exists between Christ and His Church. (Sheed & Ward, New York. \$1.00).

Hilaire Belloc analyzes the turmoil of the world, **The Issue**, as a struggle between that which produced our culture and that which seeks to de-

stroy it. The conflict seems to be between the rich and the poor, between the exploited proletariat and its exploiters, but it is really between "those who would maintain and those who would destroy the Church of God." (Sheed & Ward, New York. \$0.50).

Today, the Totalitarian State, Fascism, Communism and Democracy are everywhere topics of discussion; but such discussion will necessarily be aimless unless we know the basic Christian concepts regarding the state, the foundation, purpose, and limitation of civil government. Knowing these, it is only a matter of logic to apply them to the form of government in existence. To place these fundamental principles within easy reach of all, the Benedictines of St. John's Abbey have published **Political Theories and Forms**, Book Three of *The Social Problem* series. It is certain to be given the same warm-hearted reception as its predecessors, *Social Concepts and Problems* and *Economics and Finance*. (Collegeville, Minn. \$0.30).

Father P. A. Walz, O.P., S.T.D., Professor at the Angelicum, proves conclusively that devotion to the Sacred Heart has been characteristic of the sons and daughters of St. Dominic from the very foundation of the Order; and that, for seven hundred years, the Order has vigorously concurred in forming and promoting this devotion. **De Veneratione Divini Cordis Jesu in Ordine Praedicatorum** is strictly an historical work, but references are given to the Dominican treatises of its theological aspect. The sources from which Father Walz gathered his material are standard, and his work is supported by direct quotations from the writings of St. Albert the Great, Blessed Henry Suso, Masters Eckhart and Tauler, St. Catherine of Siena, Blessed Margaret Ebner and other ardent devotees of the Sacred Heart. No student of Dominican history may neglect this valuable contribution to the field. (Angelicum, Rome).

The one-time Bishop of Hieropolis and Tiferno, Joseph a S. Maria de Sebastianis, O.C.D. (1623-89), a most holy and zealous man, once explained the analogy existing between the episcopacy and martyrdom. **De Consolatione ad Episcopos sub Analogia Episcopatus et Martyrii** has been republished at a time when Church dignitaries are being maligned, persecuted, and even executed by civil governments. Not only bishops, but anyone entrusted with the care of souls, will derive great benefit from a careful reading of it. (Marietti, Turin. L.5).

THEOLOGY: The third volume of the **Summa Theologiae Moralis, De Sacramentis**, by B. H. Merkelbach, O.P., completes what many scholars have voted the outstanding contribution to this field in many years. The author's purpose is to renew the practical and the speculative, hence he summarily discusses such dogmatic questions as lie at the foundation of practical conclusions, accurately states the positive law, and then proceeds to moral principles and deductions. Thoroughness, order and accuracy of expression are the work's characteristic fine points, and this is especially true of the tract on Matrimony. (Desclée de Brouwer, Paris).

Making but slight departures from his previous text, Caesar Carbone has prepared a third edition of his well-known **Praxis Ordinandorum**, a little book designed to facilitate the preparation of aspirants to Orders for the examinations required by Canon Law. Ample tribute has already been paid to the success of Fr. Carbone's *Praxis* in its adoption as a standard work by many seminaries and religious institutes. (Marietti, Turin. L. 10).

PHILOSOPHY: The new edition of the **Cursus Philosophicus Thomisticus Joannis a Sancto Thoma**, O.P., has been dressed in a format that is most convenient for teachers and students. Father Reiser, O.S.B., has arranged the matter in the question-article-objection form of the *Summa*. Double columns of large print, with the argument and structure of each article in bold-face, are further examples of the editor's thoughtfulness.

Another helpful feature is the inclusion, in the last volume, of separate indices for Biblical quotations, references to Aristotle, St. Thomas and various other persons, and for the subject matter of the entire *Cursus*. The three volumes (2514 pp.), do not contain an *ex professo* treatment of either Metaphysics or Ethics, but there are considered in various places throughout the *Cursus Philosophicus* and the *Cursus Theologicus*. (Marietti, Turin. L. 120 each).

SCRIPTURE: The last volume of the *Praelectiones Bibliae, De Veteris Testamento Doctrina sive De Libris Didacticis V.T.*, by R. I. P. Prado, C.S.S.R., R.I.B., which is the second volume of Father Prado's work on the Old Testament, carries on the fine tradition of the previous volumes of the series. After an introductory chapter on Hebrew poetry, the author gives a very full, up-to-date, and well-documented introduction to each book, examines the doctrine found in these didactic books, and adds brief commentaries on pericopes illustrative of Old Testament doctrine. The Canticle of Canticles is presented in its entirety in the form of a drama in thirteen scenes. Father Prado's work is much more complete than the ordinary introduction and should be of considerable value if only for its wealth of up-to-date references, an important element in regard to these difficult books. (Marietti, Turin. L. 20).

Rationalist interpreters of the Scriptures once again have been ably refuted. In this instance, their attempt to overthrow the historicity of the Resurrection has been rendered vain by Father F. M. Braun, O.P., Professor at the University of Fribourg. *La Sépulture de Jésus* levels to the ground the common grave theory of Loisy and Guignebert, the double burial theory of Baldensperger, and the ritual burial theory of Goguel. Basing his arguments on the canonical Gospels, the apocryphal Gospel of St. Peter, the Acts and the Pauline Epistles—especially First Corinthians—Father Braun proves beyond doubt that Christ's burial was a burial in the ordinary sense of the word, and that this is the only conclusion to be reached from a comparison of the texts offered. The anointing of Joseph of Arimathea is not an invention; and it was customary in Palestine for relatives and friends to anoint the body of the departed three days after the burial. Father Braun has written a most scholarly work. (Gabalda, Paris. 12 fr.).

A more thorough appreciation of the Gospel of Jesus Christ will result from the attentive reading of Father Joseph Huby's **The Church and the Gospels**. Treating first the apostolic catechism, Father Huby then marks the transition from the oral to the written gospel. There follow proofs for the authorship of Matthew, Mark, Luke, and John. Most interesting and instructive is the consideration of the characteristic features of the gospels: the original language of the evangelists, the people for whom they write, the author's peculiarities of style and diction, the slightly different purpose each had in setting down the words and actions of Jesus. Father Huby's work is well-ordered and complete. (Sheed & Ward, New York. \$1.75).

LITURGY: The second volume of A. Moretti's authoritative work **Caeremoniale Iuxta Ritum Romanum seu De Sacris Functionibus Episcopo Celebrante, Assistente, Absente**, which has recently appeared, is deserving of the same hearty welcome which from many sides greeted the first volume. Volume II treats thoroughly and concisely, in 1558 numbers, of the Divine Office and the Holy Sacrifice of the Mass. Worthy of especial note are the clear diagrams accompanying the explanation of pontifical ceremonies and the copious indices, which cover not only the matters treated in the volume but also the relevant citations from decrees of the Sacred Congregation of Rites and from canons of the Code. It is hoped that the

third and fourth volumes of the *Caeremoniale*, which are now in preparation, will soon be ready for publication. (Marietti, Turin. L. 30).

Under the approbation of M. Cardinal Fossati, Archbishop of Turin, M. E. Marietti has published a new edition of **Missae Defunctorum ex Missali Romano Desumptae juxta Typicam Vaticanam Quarto Impressam**. The missal is of convenient size, its black and red type is clear and very readable (all the black print is in bold-face), and there is appended the Roman Rite of Absolution. (Marietti, Turin).

The **Ordo Divini Officii Recitandi** for 1938 published by Marietti, Turin, contains a table giving the difference between the true and mean time during the year, a synoptic table of votive, nuptial and dead Masses, and many other conveniences. (L. 3).

Another valuable contribution to the liturgical movement has been made by C. C. Martindale, S.J., To *The Mind of the Missal* and *The Words of the Missal* he now adds the first volume — **The Sunday Collects** — of his proposed three volume work, **The Prayers of the Missal**. These meditations, ordered according to the conventional three-point method, pointed and provocative of thought, are written with a sharp, prodding pen, and serve as an "Open Sesame" to the superb beauty hidden in the missal prayers. (Sheed & Ward, New York. \$1.00).

Besides the regular contents of any missal, **The New Roman Missal**, edited by Father Lasance and Dom F. A. Walsh, O.S.B., possesses many new features for the convenience of layfolk. For example, there is an explanation of the ends of the Mass, an illustrated plan for using the missal, a description of the sacred vessels and vestments, a brief study of the ecclesiastical year and the sacred liturgy, a short account of certain feasts and brief lives of the Saints, a glossary of liturgical terms, and a collection of prayers for private devotion. This Latin-English missal is nicely set up and very durably bound; it is easily the finest we have yet seen. (Benziger Bros., New York. \$3.25—\$10.00).

HAGIOGRAPHY: The June volume of Butler's **Lives of the Saints**, edited, revised and amplified by Herbert Thurston, S.J., and Norah Leeson, completes the first half of the year. One hundred forty-five of the two hundred fifty entries are not found in Butler's original work. Some of the more familiar feasts of June are those of the Apostles Peter, Paul and Barnabas; the Doctors of the Church, Basil the Great, Ephraem, and Irenaeus; the first Dominican Pope, Innocent V (Peter of Tarantaise); the great "Apostle of Germany" and Martyr, Boniface, Archbishop of Mainz; the patron of young Catholic students, Aloysius Gonzaga; and the eloquent Franciscan preacher, Anthony of Padua. (P. J. Kenedy & Sons, New York. \$2.75).

With the growth in devotion to the Miraculous Medal a matter of everyday experience, the appearance of **Little Catherine of the Miraculous Medal**, by a Daughter of Charity of St. Vincent de Paul, is most opportune. Written primarily for children, it adequately serves its purpose by telling the juvenile reader, in short, simple sentences, the story of Blessed Catherine Labouré and the part she played in the origin of the Miraculous Medal. The illustrations appearing on almost every page serve both as a stimulus to the juvenile imagination and as a sort of chronological table of events in the life of the saintly daughter of Vincent de Paul. Simple yet imaginative, this biography is admirably adapted to young readers, but can also be read with interest and profit by the adult who in any way has devotion to Mary's Miraculous Medal. (Benziger Bros., New York. \$1.75).

Alban Stolz's **Life of St. Germana**, shepherdess of Pibrak, France, is a suitable book for children. They will not mind so much the succession of moralizings which follow each episode of Germana's life. In this transla-

tion by Father Norbert Groth, the sequence of events is often interrupted to the detriment of the reader's interest. If a new edition is printed we would suggest that most of the moralizing be deleted. (E. M. Lohmann Co., St. Paul. \$0.50).

DEVOTIONAL: Four little devotional books have recently been written by Sisters. Sister Monica, Ph.D., a Brown County Ursuline, who has the happy faculty of knowing how and when to tell a story, enjoyably recounts in **Grace of the Way** certain small incidents in the life of Jesus, Mary or Joseph and deftly applies them to the modern day. (Benziger Bros., New York. \$1.50). Sister Helen Madeleine, S.N.D. de N., has modelled her short meditations, **With Heart and Mind**, after St. Ignatius Loyola's second method of prayer (Benziger, \$1.00); a Sister of St. Joseph suggests a daily meditation on some virtue of **Joseph the Just** (Benziger, \$1.00), and a Sister of Notre Dame suitably explains each verse of **St. Paul's Hymn of Charity** (Kenedy & Sons, New York. \$0.75).

Frequently the young Levite kneeling in the sanctuary on the morning he is to receive minor or major orders is quite unaware of the profound thoughts contained in the Bishop's prayers and admonitions. To enable him to really know their deep significance beforehand, Father Plassman, O.F.M., offers him **The Priest's Way to God**. Using the *Pontificale* as the basis of his treatise, Father Plassman explains how the prayers and admonitions contained therein are intended to direct the *Ordinandus*, step by step, to the sanctity for which he should be striving when he presents himself to receive the priesthood of Christ. The young cleric will find in this book excellent material for his meditations. (St. Anthony Guild, Paterson. \$2.00).

JUVENILE: Children with musical training can voice again the **Canticle of the Three Children in the Fiery Furnace**, calling upon all creation to bless the Lord, their Creator, for Frances W. Delehanty has transferred this hymn of praise from the liturgical books to a format that is certain to intrigue the novelty-loving eye of a child. The English translation and suitable, indicative drawings on one page face the Latin text set to Gregorian Chant on the other. (Sheed & Ward, New York. \$1.50).

Young boys will be delighted and thrilled by the adventures of two Fox Scouts, "Pucky" Lenehan and "Art" Meggs, which Neil Boynton, S.J., recounts in **The Mystery of St. Regis**, and they will be edified by the scouts' love for Jesus in the Blessed Sacrament. (Benziger Bros., New York. \$1.50).

The Red Flame of Sound, by Father F. E. Benz, Editor of *The Catholic Boy*, vividly depicts the heroism of Jack Fromely and Morris Stewart in rescuing Father O'Cleary from a mad scientist and his all-destroying invisible ray. (Benziger Bros., New York. \$1.25).

PAMPHLETS: From the *America Press*, New York: The pastoral letter of the Spanish Bishops, **The War in Spain**, which has been grossly misinterpreted recently, is now available in convenient form together with a bibliography that is invaluable for the true understanding of the Spanish situation (\$0.05). As a complement to this pamphlet, the **Catholic's Reply to "Open Letter" on Spain**, signed by 175 priests and laymen, has been published (\$0.05). Basing his thoughts on the principles of St. Thomas and the papal encyclicals of Leo XIII and Pius XI, Father Ignatius Cox, S.J., of Fordham University, proposes and answers the question: **Social or Anti-Social Wages?** (\$0.05). **The Holy Rosary**, encyclical of Pius XI, is also available (\$0.05).

Three recent radio addresses have been issued in pamphlet form by Our *Sunday Visitor Press*, Huntington, Ind.: **The Call to Youth**, by Miss A. S. Hooley of the N.C.C.W., which contains seventeen addresses on spiritual, cultural, vocational and recreational subjects (\$0.35); the five *Catholic*

Hour addresses of Father T. A. Carney, entitled **The "Lost" Radiance of the Religion of Jesus**, which portray the beauty of Catholic teaching in action (\$0.15); and the four *Catholic Hour* addresses of Father J. B. De-launay, C.S.C., having the self-explanatory title, **Joy in Religion** (\$0.15). The same Press also presents a critique of Communism, **World War on God**, by V. B. Demarest (\$0.05), and a sidelight on affairs in Spain, **Christian Civilization vs. Bolshevik Barbarism** (\$0.10).

The complete English text of **The Rite of Baptism of Adults** together with copious notes explaining the significance of each step has been published by Rt. Rev. Msgr. W. R. A. Marron, of Detroit, through *The Liturgical Press*, Collegeville, Minn. (\$0.05).

BOOKS RECEIVED: From *Samuel French*, New York: **Dancing Dolls**. **Add-a-Puppet Play Series.** By the Hamburg Puppet Guild, Hamburg, N. Y. (\$0.75). **And Stars Remain.** A comedy in three acts by J. J. and P. G. Epstein (\$1.50). **Anne of Green Gables.** A modern dramatization in three acts of L. M. Montgomery's most popular novel. By Alice Chadwicke (\$0.75). **Budget Plays and Entertainments, 1938**, which contains many pieces suitable for amateur production.



CLOISTER CHRONICLE

ST. JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of Saint Joseph's Province extend their sympathy and prayers to the Very Rev. W. A. Marchant on the death of his mother; to the Rev. R. S. McGonagle, Rev. G. B. Stratemeier, and Brother Antoninus Ryan on the death of their fathers; and to the Rev. E. J. Donovan on the death of his brother.

Recently, in a letter from Monsieur Albert Lebrun, President of France, the Rev. F. G. Level, now a member of the faculty of Providence College, was notified that he was to become a Chevalier of the French Legion of Honor. President Lebrun personally made the selection. Père Level, before the outbreak of the War, taught French in Cuba for fourteen years. After the War, in which he served in the ranks, Père Level came to the United States and resumed his teaching office, conducting French courses first at Aquinas College and later at Providence College. The Cross of the Legion was bestowed upon Père Level in a presentation ceremony held early in December in the main auditorium of Providence College.

Two gold medals have been presented in Peru to the Rev. F. N. Georges, professor at the Dominican House of Studies, River Forest, Ill. One was bestowed by the Mayor of Lima and the other by the Caballeros de Fray Martin de Porres. In the procession which took place in Lima in honor of the Centennial Anniversary of the beatification of Blessed Martin, Father Georges carried the relic of the Beatus.

The New Testament The Very Rev. J. A. McHugh and the Very Rev. C. J. Callan attended the Convention of the Catholic Biblical Association of America, held in conjunction with the meeting of the Confraternity of Christian Doctrine at Saint Louis, October 9-12. There were present at the Convention the Apostolic Delegate, nine Archbishops, and thirty-three Bishops, besides hundreds of priests and nuns, and many thousands of lay representatives from coast to coast. Father Callan read a paper before the Catholic Biblical Association of America on Father Spencer's translation of the New Testament from the Greek, which had just then appeared in print for the first time. In his paper Father Callan gave first a brief account of the life, character and work of Father Spencer, and then described to his distinguished audience the nature and scope of this new, monumental work. A review of Father Spencer's *The New Testament* appears in the Friars' Bookshelf in this issue of DOMINICANA.

Blessed Martin The Blessed Martin Guild announces the advent of the latest book on the life and labors of the Dominican Lay-brother, *Blessed Martin de Porres, Patron of Social Justice*. The author is the Rev. J. C. Kearns and the book is published by P. J. Kenedy & Sons, New York.

The solemn novena in honor of Blessed Martin, October 27-November 4, was conducted by the Directors of the Blessed Martin Guild at the Blue Chapel of the Dominican Sisters of the Perpetual Rosary, Union City, N. J.

The inauguration of public devotion to Blessed Martin de Porres was held October 24 at Saint Mark's Church, Harlem, New York City. This church for the colored people is under the care of the Holy Ghost Fathers.

The Rev. J. C. Kearns conducted a triduum in honor of Blessed Martin at Saint Dominic's Church, Youngstown, Ohio, November 3-5.

The Rev. E. L. Hughes conducted an eight-day retreat for the Dominican Sisters of the Perpetual Rosary at Camp's Hill, Penna., and also for the Dominican Sisters at the Blue Chapel, Union City, N. J.

The Rev. R. E. Vahey conducted a three-day retreat at the Mary Immaculate Convent, Eagle Park, New York.

A solemn Centennial triduum, November 3-5, was conducted by the Rev. H. A. Kelly, associate Director of the Third Order, at the Church of Saint Pius, Chicago. On November 7 at the same church, a Centennial Celebration was held in honor of the Beatus. The Most Rev. E. J. McGuinness, D.D., Bishop-elect of Raleigh, N. C., presided, assisted by the Very Rev. Provincial, T. S. McDermott. The Rev. E. L. Hughes, Director of the Blessed Martin Guild, delivered the sermon.

On the feastday of Blessed Martin, November 5, a solemn celebration was held at the Dominican House of Studies, Washington, D.C. The Rev. E. L. Hughes preached the sermon before a large number of Dominican nuns and tertiaries.

Catholic Thought Association The Catholic Thought Association, whose aim is to interest laymen in serious study of Catholic philosophy and theology, is offering this year six courses of lectures. All the New York lectures are held at the National Headquarters of the Association, 34 East 61st Street; the evening lectures begin at 8:30 p. m., and the Sunday afternoon lectures at 4:00.

The first course of twenty lectures "The Fullness of Life" is being given on Friday nights by the Rev. R. W. Farrell, professor of Moral Theology at the House of Studies, Washington. The lectures deal with the theological and moral virtues.

The second course of ten lectures is given on Tuesday evenings by the Rev. J. C. Kearney, professor of Dogmatic Theology at the House of Studies, Washington, D. C. The course, entitled "Art of Thinking," is a popular presentation of Scholastic Logic.

The Rev. V. C. Donovan, National Director of the Association, is giving three courses of ten lectures each. The course entitled "Catholic Belief—The Foundation of Life," is given on Wednesday nights and aims to present a popular treatment of fundamental questions arising from the Apostles' Creed. Another course on the Liturgy, entitled "Living With The Church," is given on Sunday afternoons. The third course, on Thursday nights, entitled "The Law of Life," considers the Decalogue, conformity to which makes life orderly, beautiful and happy.

Because of requests from members of the legal profession, a series of ten lectures is being offered on "Canon Law." These are by the Rev. P. A. Skehan, professor of Canon Law at the House of Studies, Washington, D. C., and are presented on Monday nights.

In addition to the lectures in New York there will be two courses in Washington given by the Rev. Fathers R. W. Farrell and J. M. Egan; one in Baltimore by the Rev. R. J. Slavin. The courses at the Universities of Wisconsin and Minnesota will be conducted by the Rev. G. C. Reilly.

The Chicago Chapter of the Catholic Thought Association is sponsoring a series of lectures to be delivered by the Rev. J. J. McLarney and the Very Rev. R. P. O'Brien in the Library of Fenwick High School, Oak Park, Ill.

**Cloister
Visitors** Among the visitors to the House of Studies, Washington, were the Very Rev. J. L. Callahan, Provincial of the Holy Name Province, and the Very Rev. R. D. Goggins, Comisary General and Visitator to the provinces of Argentine and Chile.

On November 1, Warden Woodward of the Ohio State Penitentiary, Judge J. S. McGonagle and Mr. Bert Scallan of New Lexington, Ohio, were guests of the Priory of Saint Joseph, Somerset, Ohio.

Arnold Lunn, well-known English author and lecturer, addressed the students of the House of Studies, River Forest, Ill., on current conditions in Spain as he observed them during his recent visit to that country.

**In
The Studium** The following Fathers have been added to the faculty of the House of Studies in Washington: Rev. J. M. Egan, professor of Dogmatic Theology; Rev. T. A. Joyce, professor of Moral Theology; Rev. P. A. Skehan, professor of Canon Law.

The Rev. J. S. Considine has been assigned to the House of Studies in River Forest, Ill., and the Rev. R. G. Ferris to Saint Joseph's Priory, Somerset, Ohio.

The Rev. Fathers W. R. Barron, J. W. Curran, E. S. Carlson, W. M. Conlon, and J. R. Gillis sailed for Rome to continue their theological studies at the Angelicum.

The students of Saint Joseph's Priory sang at the Solemn High Mass on the occasion of the Golden Wedding Anniversary of the parents of the Rev. F. A. Gordon; Rev. C. A. Drexelius, Master of Students, delivered the sermon.

The community retreat at Saint Joseph's Priory was conducted by the Rev. Justin McManus; at the House of Studies in Washington by the Rev. J. H. Foster; and at the House of Studies in River Forest, Ill., by the Rev. D. A. Wynn.

The Rev. J. J. Welsh preached the sermon at the Military Mass on the occasion of the initial appearance of Saint Dominic's Friar Cadets at Saint Dominic's Church, Youngstown, Ohio.

The Rev. H. J. Schroeder has been appointed Sub-prior of the House of Studies in River Forest, Ill.

The faculty of the House of Studies in River Forest consists of the following: Very Rev. R. P. O'Brien, Philosophy, Theology and Economics; Very Rev. H. J. Schroeder—Patrology, Archeology and Languages; Rev. W. H. Kane—Philosophy and Theology; Rev. T. H. Sparks—Philosophy; Rev. A. M. Driscoll—Philosophy and Languages; Rev. L. C. McCarthy—Philosophy; Rev. J. S. Considine—Scripture and Languages; Rev. J. J. McLarney—Fundamental Theology. The Rev. A. C. Therres has been appointed Novice-Master of the Laybrothers.

**With Our
Professors** At the invitation of the Right Rev. Msgr. Thomas V. Shannon, a course in the Ethics of Aristotle is being conducted by the Rev. A. M. Driscoll at the auditorium of the Church of Saint Thomas the Apostle, Chicago. The lectures are attended by members of the student body and faculty of the University of Chicago.

Rev. J. S. Considine is preparing a series of lectures on "The Origin of Religion" to be delivered to a select group at the University of Wisconsin.

The Rev. J. I. Bailey is conducting the monthly forum of the Women's League in Chicago. Father Bailey is also conducting courses on the philo-

sophy of Religion for the adult study club at Rosary College, River Forest, Illinois.

The Rev. J. J. McLarney addressed the Kappa Gamma Pi, a sorority of Catholic colleges on "Church and State," at Fenwick auditorium, Oak Park, Ill., and also conducted a retreat at Saint Joseph's Seminary, Dunwoodie, Yonkers, New York.

About twenty members of the Calvert Club of the University of Chicago gathered early in the Fall at Mrs. Frank Lillie's estate near Wheeling, Ill., for a liturgical retreat. The horarium included the recitation of the Divine Office, Round Table discussions, and several short conferences on the spiritual life by the Rev. T. H. Sparks.

The Rev. W. A. Fincel, of the Fenwick faculty, has been appointed principal of Fenwick High School, Oak Park, Ill.

The Rev. F. J. Baezler has been named pastor of Saint Patrick's Church, Columbus, Ohio.

The Rev. B. B. Myers preached the annual students' retreat at Trinity High School, River Forest, Ill.

The Rev. L. E. Nugent, H. C. Graham, J. A. Murtaugh and C. A. Carosella, in addition to their duties at Fenwick High School, are teaching classes in philosophy at De Paul University, Chicago.

At the annual Illinois State Educational Convention, held at the University of Illinois, November 4-6, Fenwick High School was represented by the Rev. W. A. Fincel, B. B. Myers, E. A. McDermott, R. I. Tucker, G. G. Conway, W. A. Sullivan, and J. A. Simones.

The Blackfriars The second meeting of the National Catholic Theatre Conference, under the chairmanship of the Rev. J. J. McLarney, was held at the Blackfriar Institute of Dramatic Arts, Catholic University of America, last August. At the general session on August 7, the Right Rev. Msgr. Joseph M. Corrigan, Rector of the University, delivered an address of welcome to the delegates, and the Right Rev. Msgr. Fulton J. Sheen, gave the keynote address. On August 8, Solemn High Mass, according to the Dominican rite, was celebrated in the National Shrine of the Immaculate Conception; the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of Baltimore, presided. At the session which followed the Rev. Urban Nagle, Director of the Blackfriars' Guild, and the Rev. T. F. Carey, instructor in Psychology at the University, were the speakers.

Among the new officers of the Catholic Theatre Conference are: Rev. T. F. Carey, Secretary; Rev. Urban Nagle, member of the Executive committee; Rev. G. V. Hartke, Chairman of the Little Theatre Committee.

On October 24, Mr. Leon E. Dostert, of Georgetown University, addressed the members of the Blackfriars' Guild. His topic was "Henri Gheon and the Catholic Drama in France." The lecture was followed by a presentation of Henri Gheon's one-act play, *Old Wang*.

Lenox Robinson's latest Irish comedy, *The Far-Off Hills*, was presented by the Blackfriars on October 31 under the direction of Mr. Dennis Connell of Dublin.

The Rev. G. V. Hartke, head of the Department of Drama at the Catholic University, was the director of the second production of the season on December 12: Aurania Rouvelot's *Grown' Pains*, a play concerning a group of "normal (and therefore insane) youngsters."

Saint Joseph A Solemn Novena in honor of Saint Joseph in preparation for the Feast of the Holy Rosary was held at Saint Joseph's Church, Somerset, Ohio, beginning September 25. The Fathers of Saint Joseph's Priory preached the Novena sermons.

Third Order The Rev. E. L. Hughes conducted a one-day retreat for the Dominican Colored Tertiaries of Harlem, New York City, at Saint Mary's Convent October 10 and a three-day retreat for Dominican Tertiaries of the Saint Vincent Ferrer Chapter, New York City, at Mary Immaculate Convent, Eagle Park, New York.

A regional meeting for the Tertiaries in the vicinity of Chicago was held November 7 at Saint Pius Church in Chicago.

Saint Jude A Solemn Novena, October 20-28, in honor of Saint Jude, was conducted by the Rev. H. H. Welsh and the Rev. M. J. Eckert at the Shrine of Saint Jude, Saint Pius Church, Chicago.

About three thousand faithful attended the Solemn Rosary Services and Procession on Rosary Sunday at Saint Pius Church. The Very Rev. Provincial, T. S. McDermott, delivered the sermon and blessed the shrine dedicated to Blessed Martin de Porres.

Progress Brother Vincent Martin made profession of Solemn Vows on August 30; Brother Robert Auth made his Solemn Profession on October 15. Both ceremonies took place at the House of Studies in River Forest, Ill. Among the Laybrothers, Brother Philip O'Daniel made simple profession on October 2 and Brother Simon Foss received the habit on November 3.

Two Novices, Brothers Dominic Caranza and Joseph Gonzales, arrived from South America with the Very Rev. R. D. Goggins to continue their philosophical studies at River Forest. They are members of the Argentinian Province.

At Saint Rose Priory, Springfield, Ky., on August 16, 1937, the following Novices made their Simple Profession into the hands of the Very Reverend William J. Owens, Prior of Saint Rose Convent: Brothers Jerome McMullen, Martin Scannell, Thaddeus Lawton, John Way, Maurice Robillard, William Deprey, Ignatius Lynch, Vincent Whalen, Regis Barron, James McHatton, Fabian Larcher, Francis Kelly, Thomas McNicholas, Lawrence Hart, Richard Dolan, Edward Conley and Nicholas Hilligan. On August 17, this group left for the House of Studies in River Forest, Ill., to undertake the study of philosophy.

On August 17, 1937, the following young men received the habit of the Order of Preachers from the hands of the Very Rev. J. William Owens at Saint Rose Priory, Springfield, Ky.: Andrew Geary of Somerville, Mass., Bro. Cyril; John Conlon of New Haven, Conn., Bro. Bernardine; Michael Harvey of Chicago, Ill., Bro. Brendan; Charles Conlon of Lowell, Mass., Bro. Patrick; James Lougherty of Trenton, N. J., Bro. Hugh; John Henry of Monett, Mo., Bro. Andrew; Thomas Donlon of Chicago, Ill., Bro. Cajetan; Thomas Mullaney of Cambridge, Mass., Bro. Urban; Francis O'Connell of New York, N. Y., Bro. Louis Bertrand; John F. O'Connell of Cambridge, Mass., Bro. Gerard; Alan Smith of New York, N. Y., Bro. Alan; Charles Malatesta of Indianapolis, Ind., Bro. Reginald; Gerard Hinnebusch of Pittsburgh, Penna., Bro. Paul; Lawrence Lux of Quakertown, Penna., Bro. Vincent Ferrer; John Lyons of Kansas City, Mo., Bro. Luke; John Fraher of La Grange, Ill., Bro. Sylvester; Vincent Fallon of New Haven, Conn., Bro. Walter; Edward Gallegher of New York, N. Y., Bro. Kevin; Henry McDonnell of Providence, R. I., Bro. John Francis; George McSweeney of Columbus, O., Bro. Quintin; John J. O'Connell of New Haven, Conn., Brother Edmund; Chester Myers of Braddock, Penna., Bro. Adrian; Anthony Jurgelaitis of Boston, Mass., Bro. Antoninus; Joseph Angers of

Springfield, Mass., Brother Sebastian; Francis Prout of Queens, N. Y., Bro. Robert; Edwin Brown of Chicago, Ill., Bro. Ferrer.

In Other Lands On September 24, the Most Rev. Master General, M. S. Gillet, sailed from Naples to make a visitation of the Dominican missions in the Far East. His itinerary will include

Indo-China, the Philippines, and, if the present war does not make it impossible, the Vicariates of Amoy and Foochow in China and the missions of the American, German, and Spanish Dominicans in Fukien. He will travel then to Japan and sail from Tokyo to San Francisco; his journey through the United States will bring him to New Orleans and New York, where he will embark for Rome.

The Catholic weekly, *Sept.*, which was published in Paris by the Dominicans, ceased its publication due to financial difficulties. The weekly had a wide influence in the intellectual circles. Among its brilliant contributors was Francois Mauriac, the author of *The Life of Jesus*.

With the approval of the Japanese Foreign Office, the Rev. Juan Calvo, a Dominican, formerly a missionary in Japan, has prepared and published a new Spanish-Japanese dictionary. Father Calvo is now stationed in the Philippines where he holds a professorship in the School of Theology at the University of Santo Tomas, Manila.

Last summer at a meeting of Catholic professors at Trencim, Czechoslovakia, the Rev. S. Braito, O.F., of Prague, announced that the yet uncompleted Czech translation of the *Summa Theologica* of Saint Thomas Aquinas has twenty three hundred subscriptions, while the proposed edition of the *Postilla* of John Huss has been suspended because only fifty persons interested in the book subscribed.

SISTERS' CHRONICLE

St. Mary of the Springs, East Columbus, Ohio

As a contribution to Catholic Action, a series of lectures has been inaugurated for the present scholastic year in the Little Theatre of Erskine Hall. The list of speakers includes Richard Reid, winner of the Laetare Medal of 1936; Frank Murphy, Governor of Michigan; the Very Rev. J. W. McGuire, C.S.V., sociologist and noted authority in the field of economics; the Rev. Daniel Lord, S.J., author and lecturer; and Frank J. Sheed, author and publisher of the firm of Sheed and Ward. An open forum will follow each lecture.

Albertus Magnus College, New Haven, Conn.

On September 29, the Mass for the opening of the school year was celebrated by the Rev. J. J. Kennedy, O.P., who succeeded Father Joyce as Professor of Philosophy. Other additions to the faculty are Sister Angelita, Dean, and Sister Vincentia in the English department.

Sister Anacletus and Sister Angelita attended the regional conference of the Association of American Colleges at Vassar College on October 22-23.

Members of the faculty and representatives of the Social Science Club attended an executive meeting of the New England division of the Association for International Peace at Providence, R. I., on November 7.

The Rev. Urban Nagle, O.P., of Providence College, addressed the Dramatic Club on November 11. He explained the Blackfriars movement and organized a unit at Albertus Magnus.

St. Catharine's Motherhouse, St. Catharine, Ky.

In September a class of twelve postulants was received into the community. Sister M. Ambrose Delpen and Sister Louise Robertson will cele-

brate the golden jubilee of their religious profession at the motherhouse during the month of January.

Mt. St. Mary, Newburgh, N. Y.

Sister Mary Marcella Ahern died on September 20 in the forty-fourth year of her religious profession, and on September 30, Mother Mary Amanda departed this life in the sixty-third year of her religious profession. May they rest in peace!

On Columbus Day, the Most Rev. Stephen Donahue, D.D., Auxiliary Bishop of New York, blessed the community cemetery in the presence of a distinguished gathering of clergy and friends. His Excellency officiated at Benediction of the Blessed Sacrament at the Bishop Dunn Memorial and then imparted to the community the special blessing of His Holiness, Pope Pius XI.

The fourth anniversary of the death of the Most Rev. John J. Dunn, D.D., former Ecclesiastical Superior of the community, was observed at the motherhouse with a Solemn Requiem High Mass on August 31.

The Most Rev. James Kearney, D.D., former Bishop of Salt Lake City, visited the Mount on November 3-4, en route to his installation as Bishop of Rochester on November 11.

St. Cecilia Academy, Nashville, Tenn.

The spiritual bouquet prepared by Sister Mary Luke and presented by the Diocese of Nashville to the Holy Father on the occasion of the centennial celebration of the diocese on October 4-5, received favorable comment from the Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate. The students of the academy played an important part in the historical pageant commemorating the growth of the diocese.

The Overbrook School, a select kindergarten and elementary school conducted by the Sisters in West Nashville, was named "Banner" school of the city, in a recent contest conducted by the Children's Theater.

Sister M. Alberta Kennedy departed this life on October 10, in the eightieth year of her age, and the sixtieth of her religious profession. Her nephew, the Rev. J. J. Kennedy, O.P., of New Haven, Conn., was celebrant of the Solemn Requiem High Mass, assisted by the Very Rev. Raymond Meagher, O.P., deacon, and the Very Rev. William Owens, O.P., sub-deacon. The Most Rev. William Adrian, D.D., Bishop of Nashville, presided and gave the last absolution. Expressions of sympathy were received from the Very Rev. T. S. McDermott, O.P., Provincial, and the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati. Sister M. Alberta was a sister of the late Very Rev. Daniel J. Kennedy, O.P. May she rest in peace!

Sacred Heart Convent, Springfield, Ill.

Twenty-five delegates from schools in Sangamon and Peoria Counties attended the Third Cathechetical Congress held in St. Louis, Mo., October 9-12.

Sixty Sisters attended a Pontifical High Mass at the new State Armory on October 24, commemorating the hundredth anniversary of the establishment of the Catholic Church in Illinois.

On October 30, seven postulants were received into the community.

Dominican Convent, Tacoma, Wash.

Sister Mary Jane and Sister Mary Reginald pronounced their final vows in the Convent Chapel on October 23. Rev. Father Brennan presided as the delegate of His Excellency, the Bishop of Seattle.

On October 23, the community received from the Very Rev. Louis Nolan, O.P., of Rome, a copy of the Constitutions in Latin. It contained the Decree of Praise which our Holy Father, Pope Pius XI recently granted to the Congregation.

Rosary Hill Home, Hawthorne, N. Y.

On the feast of the Exaltation of the Holy Cross, nine postulants received the habit of St. Dominic, three novices pronounced their first vows, a number of Sisters renewed their vows and three made their final profession. The Rev. Edward Koch, C.S.S.R., who conducted the retreat, presided at the ceremony and preached the sermon. A large number of clergy, relatives and friends were present.

Mt. St. Dominic, Caldwell, N. J.

The conference for the month was delivered by the Very Rev. J. L. Heagen, O.P., on October 21 at the motherhouse. The Rev. W. J. Scanlon, O.P., gave the annual retreat to the academy students November 1-4.

St. Catherine's Convent, Fall River, Mass.

In July, Sister Francois d'Assise, Sister Ann Mildred, Sister Patricia Cecile and Sister Rita Teresa were vested with the habit of St. Dominic. The Rev. Albertus St. Pierre, O.P., preached the preparatory retreat.

The Alumnae Association has recently joined the International Federation of Catholic Alumnae.

Immaculate Conception Convent, Great Bend, Kan.

At the General Chapter which convened August 13 under the presidency of the Most Rev. Augustus Schwertner, D.D., Bishop of Wichita, Mother M. Inviolata was reelected Mother General. His Excellency also paid a visit to the community September 5-8.

The Sisters opened a new parochial school at Chase, Kansas, which was dedicated on September 8.

At the Twentieth Annual Hospital Standardization Conference recently held at Chicago, St. Rose Hospital was given an "approved" rating. The capacity for the institution was placed at one hundred and six. St. Catherine's Hospital at Garden City, having a capacity of fifty, was also placed on the approved list.

Doctors' Day was observed at St. Rose Hospital on the feast of St. Luke. The Rev. T. J. Smith, O.P., offered a High Mass for the spiritual and temporal welfare of the doctors. In the evening a banquet was tendered to the medical staff.

Sacred Heart Convent, Houston, Texas

After fifty years of devoted service in the religious life, Mother Mary Catherine Kenney, former Prioress General, was called to her reward on October 12. The Rt. Rev. Msgr. E. A. Kelly, V.G., P.A., sang the Solemn High Mass on October 14 and the Most Rev. Christopher Byrne, D.D., Bishop of Galveston, preached the eulogy and gave the final absolution in the presence of hundreds of friends of Mother M. Catherine who came to pay a last tribute. May she rest in peace!

On the feast of the Immaculate Conception, three postulants were clothed in the habit, and on the same day Sister M. Helen Roessler and Sister M. Philip Angenend celebrated the Silver Jubilee of their religious profession.

Sister M. Veronica and Sister Perpetua attended the N.C.C.W. Convention at Waco, Texas, where Sister Perpetua read a paper on "Vocations" at the Youth Sessions.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Seven years ago, the Maryknoll Sisters started a day-school in Dairen, Manchuria, particularly for the children of foreign residents. The school, now affiliated with the Catholic University of America, numbers over a hundred and fifty pupils of eleven different nationalities, the majority of whom are from destitute Russian families. A number of conversions have taken place, while through social service work among these exiles the Sisters have saved many from Communism and unbelief.

Corpus Christi Monastery, Menlo Park, Calif.

On October 1, Mother Mary Agnes of Saint Dominic passed to her eternal reward. The Solemn Requiem Mass was celebrated on October 4 by the Rev. Thomas J. Brennan, Archdiocesan Director of the community. Many religious and clergy were present. A few days later, His Excellency, the Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, celebrated a Mass of Requiem in the Monastery chapel for the repose of her soul. The community sustained a great loss in her untimely death.

Two weeks later, Sister Mary Rose departed this life in the seventy-seventh year of her age and the forty-eighth year of her religious profession. Both Mother Prioress and Sister Mary Rose came from the Monastery at Hunt's Point, N. Y., when the foundation was made in Menlo Park in 1921. May they rest in peace!

On September 8, Sister Mary Vincent and Sister Mary Virginia made their solemn Profession as lay Sisters into the hands of Mother Mary Agnes. This was the last ceremony at which she presided. On October 28, Sister Mary Raphael was solemnly professed as a lay Sister.

On August 13, a white marble statue of Our Lady of Pellevoisin was installed in the outer garden of the Monastery. Several very remarkable cures have been effected through the use of the scapular of Our Lady of Pellevoisin distributed from Menlo Park. The statue was a gift from Messrs. Dooney of New York in memory of their sister.

Convent of Saint Dominic, Blauvelt, N. Y.

On October 29, Sister Miriam Camillus, Joseph Denise and Catherine Veronica pronounced their first vows. The Rev. Martin Killian, O.P., officiated at the reception ceremony on the same day, after which the Most Rev. Stephen J. Donahue, D.D., Ecclesiastical Superior of the Sisters, gave Benediction of the Most Blessed Sacrament.

All the convents of the Congregation took part in the Novena in preparation for the feast of Blessed Martin de Porres, November 5.

The Most Rev. Thomas A. Emmet, S.J., D.D., Vicar-Apostolic of Jamaica, visited the motherhouse on September 19 and celebrated the community Mass the next morning.

Mission San Jose, Calif.

Mother Bernardina who was recently elected Prioress-General of the Congregation is making the visitation of the houses under her jurisdiction.

On October 24, Mother Seraphina, former Prioress-General, Mother Amanda and Sister Augustina, were guests of honor at a home-coming celebration held by the members of the alumni of Sacred Heart School, Los Angeles, Calif.

After officiating at Confirmation in the Mission San Jose parish church, the Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, paid a visit to the motherhouse.

Dominican Monastery, Catonsville, Md.

The Rosary Sunday devotions were conducted at the open air Shrine of Our Lady. The Rev. John D. Kearney, O.P., preached and blessed the roses. The choir was composed of men from the various city churches and the services concluded with Benediction of the Most Blessed Sacrament. The Saint James Boys' Fife and Drum Corps, under the direction of Brother John, formed a guard of honor for the Blessed Sacrament.

A Solemn Novena was held in preparation for the feast of Christ the King. The Novena closed with exposition of the Blessed Sacrament throughout the feast day.

The Rev. Justin McManus, O.P., preached the community retreat from November 29 to December 8.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On August 31, Mother Margaret Mary of the Sacred Heart was called to her eternal reward, in the thirty-fourth year of her religious profession, she had governed the community as Prioress from 1925 to 1928.

A reception ceremony took place in the Chapel on Nov. 21, at the closing of the annual retreat. The young ladies who received the habit were, Miss Estelle Isbell, Miss Carmela Acinapura and Miss Constance Mary Rowe. The Rev. Edward L. Hughes, O.P., S.T.Lr., was the preacher on this occasion.

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